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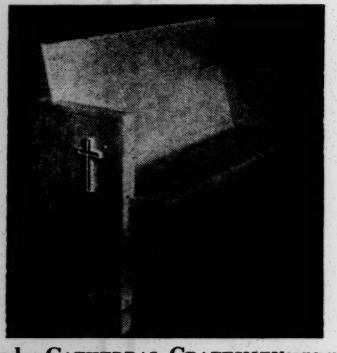

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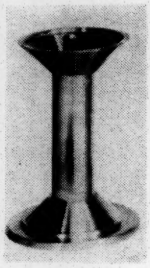

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141 BRIDLEWAY, PARAMUS, N. J.

THE EUCHARIST AND OUR LADY[1]

Truly you are chosen souls, Catholics of the Oriental tradition, transplanted from the lands of your fathers, more often than not as a result of persecution, and brought to the shores of this free and blessed land of America. Today you are joined together here, in this City of Brotherly Love, in response to the generous invitation of His Excellency, the most Reverend Archbishop of the Byzantine Rite, Exarchate of Philadelphia, in this exceptional Congress. Your ranks are swelled by many of your brethren of the Western rite, to render homage as one body to your ardent faith in the great Mystery of the Eucharist, and your devotion to the all-holy, glorious, and ever-immaculate Mother of God, through whom salvation came to us. It is an inestimable privilege for me to be asked to speak during the solemn Divine Liturgy and you have here an opportunity to renew in a solemn way your resolutions of continued fidelity to a life that is Eucharistic and Marian in its inspiration.

The Holy Eucharist is *the* Sacrifice of the New Law and *the* Sacrament of the supernatural life. It is the everlasting pledge of the real and abiding Presence of Our Lord Jesus Christ in His Church, a Presence that continues down the ages and knows no bounds of either space or time. *Par excellence,* it is a "Mystery of Faith" to use the expression taken from the words of the consecration of the wine in the Mass of the Western Church.

A mystery of Faith, but Divine Providence, disposing all things gently and kindly, has ordained that this doctrine, so difficult and incomprehensible to our limited minds, so contrary to what our imagination and our senses would suppose, should be taught to us by means of the clearest, most abundant, and most easily understood words of the sources of divine Revelation—Holy Scripture and Tradition.

Saint John could not be more clear when, in the sixth chapter of his Gospel, he tells us at length of the promise of the Holy Eucharist. Saints Matthew, Mark and Luke, who wrote the other

[1] Address delivered by His Eminence, Gregory Peter XV Cardinal Agagianian at the National Eucharistic Marian Congress of the Oriental Rites in Philadelphia on Oct. 24, 1954.

Gospels, all relate most distinctly how the Eucharist was instituted, and what it is. Saint Paul, Apostle of the Gentiles, in his Epistle to the Corinthians, twice mentions the Holy Eucharist. All of these are so clear and so exact in their expression that we could not possibly desire anything more precise. It is God Himself who speaks to us here, and with God nothing is impossible. This, then, is why the whole Church proclaims in the words of Saint Thomas: *Credo quidquid dixit Dei Filius, nil hoc verbo veritatis verius* ("I believe all the Son of God has spoken; than Truth's own word, there is no truer token").

Not only the Scriptures but all the documents and all the monuments of divine tradition from apostolic times bear uninterrupted testimony to this mystery of our faith with such richness as to convince any soul that is sincere and free from prejudice.

And how could it be otherwise? The doctrine of the Holy Eucharist is reflected daily in the life of the Church. It has a profound influence on the Church, for it is what gives the Church its life. The Holy Eucharist is the center of the daily worship of the whole Christian Body. The Divine liturgy with all its solemnity; the priesthood; all the other sacraments, the cathedrals, the shrines, the chapels in which the faithful so eagerly assemble; these are bound to converge, in one way or another, about this great central Mystery. The Holy Eucharist is, then, the very source of Christian life! It is the strength of the martyrs, the purity of virgins, the consolation of all who make this earthly pilgrimage. It is the very bond of unity among the faithful. For all these reasons, our belief in the great Sacrament of the Altar, and the Sacrifice from which it comes, has always been—and always will be—the very focal point of the teachings of our Catholic faith.

To my mind, no other source of inspiration could be as useful and as appropriate on this occasion as the common voice of the Fathers of the Eastern Church, who form part of our glorious Catholic heritage, and all of whom are most eloquent, and even enraptured, when they present the Eucharistic doctrine. The words I quote are but selections, but perhaps they can be used as a bouquet gathered from the varied garden made up of the writings of the Fathers of the Oriental tradition, a bouquet that we may humbly present on this truly glorious occasion as a sign of our homage before the Eucharistic Throne of Jesus.

For Saint Ignatius, writing at the dawn of the second century, the Holy Eucharist is "the medicine of immortality, the antidote that keeps us from dying, and makes us live forever in Jesus Christ."[2]

Elsewhere this Apostolic Father asserts that the Eucharist is "the flesh of our Saviour Jesus Christ, the very flesh that suffered for our sins and which the Father in His infinite mercy brought back again to life."[3]

Saint Cyril of Jerusalem in his catechetical instructions in the fourth century, exhorting the faithful to receive the Eucharistic Sacrament with true conviction, makes this sublime assertion: "Under the form of bread His Body is given to you, and under the form of wine His Blood is given to you, so that, in receiving the Body and Blood of Christ, you become one in flesh and blood with Him. For thus we are made bearers of Christ, our members being filled with His Body and His Blood. Thus, according to the Blessed Peter, we become sharers in the Divine Nature."[4]

Saint John, the Archbishop of Constantinople, cherished for so many centuries as the preacher whose words were like gold, took care to speak of the Eucharist frequently throughout his works, and with such clarity and beauty of expression that he is rightly called the Doctor of the Eucharist. He exclaims:

> Let us be reverent enough never to contradict God, even when His words seem opposed to our reason and intelligence. Let His word prevail over our reason and intelligence. Let this same attitude be ours in regard to the Divine Mysteries; we are not to be guided by what the senses tell us, but what we know through His words. His word cannot fail us; our senses are prone to error. His word never falls in the void; our senses often deceive us. Because then, He says "This is My Body," let us obey and believe and see Him with the eyes of the soul.[5]

Speaking of the Most Holy Eucharist, Saint Ephrem, representing the Church in Syria, expresses himself in the clearest of terms and with great spiritual ardor: "Our Lord took into His hands what was merely bread; He blessed it, He signed it, He

[2] *Ep. ad Eph.*, 20, 2 (R. De Journel, *Enchiridion Patristicum*, 35).
[3] *Ep. ad Smyrn.*, 7, 1 (*RDJ*, 64).
[4] *Catecheses*, 22, *myst.* 4 (*RDJ*, 845).
[5] *In Matt. Hom.* 82, 4 (*RDJ*, 1179).

sanctified it . . . stretching forth His hand, He gave them the bread He had blessed . . . 'Take ye and eat this Bread. Take It and eat It and be careful of every crumb of It; what I have called My Body, really is My Body. . . .' "[6]

As regards the faith of the Armenian Church in the Holy Eucharist, the biographer of Saint Gregory, the Illuminator and the Apostle of Armenia, tells us that, in baptizing a great gathering of his people, in the early days of the fourth century, he distributed to them at once the Sacred Body and the Precious Blood of Christ Our Saviour—the Body and the Blood that gives life to all men because It is of Him who created all.

In the fifth century, the Holy Patriarch Mantaguni told the Armenians: "With full faith we know that Christ is present on the Altar; we approach Him; we touch Him; we embrace Him; we receive Him within us."

Apart, however, from these writings of the Holy Fathers, the Christian Orient day by day shows magnificent witness to the Mystery of the Eucharist in its beautiful liturgies. Their Hosannas resound in tribute to Christ truly present, and each ritual movement has its deep significance in manifesting this truth. Christ the Eternal Priest, the Victim of infinite value, mystically immolated in commemoration of the bloody sacrifice that took place on Calvary; this is the Bread of our souls, this is the Symbol and the Cause of the unity of the Church, which is His Mystical Body. And these liturgies are not merely the voices of any individual Doctor or Father, no matter how soundly he may have instructed; they are, instead, the profession of the faith of entire nations all down the centuries. The same hymns and chants resound in these liturgies today, even in that part of the Christian world, a part worthy of our esteem and our affection, that is so sadly separated from the fullness of Union that is to be found only in the One Fold of Christ.

* * * * *

We must not forget, however, that this Congress is not solely in honor of the Holy Eucharist, but of the Blessed Virgin Mary as well. This union is not contrived or accidental, for there is in fact a very real link that connects Our Lady and the Eucharist. The strength of this link is obvious to anyone who reflects upon it.

[6] *Serm. in hebd. sanct.* 4, 4 (*RDJ*, 707).

The Eucharist is Jesus, Himself, under the sacramental species. But Jesus Christ is always and everywhere the Son of Mary. His Sacred Body took Its shape in her virginal womb; His Precious Blood flowed from the Immaculate Heart of Mary, through the power and by the action of the Holy Spirit. This single fact demonstrates the real bond—other considerations aside—between the Blessed Virgin and the Holy Eucharist, in the light of which the Western Church sings: *Ave Verum Corpus, natum de Maria Virgine* ("Hail Sacred Body, brought to us by the Virgin Mary").

The Eastern Church with all its solemn affirmations of the Fathers and the Liturgies in regard to Christ in the Eucharist is no less rich and abundant in its testimonies toward Mary in connection with the Holy Eucharist. It knows well how to join together its love of Jesus sacramentally present and Mary His Mother during the Holy Sacrifice and during Holy Communion. Let us take only one chant from the Byzantine rite, used in the distribution of Holy Communion, and directed immediately to Mary:

> O blessed Spouse of God, O truly blessed soil, that brought forth without stain the Wheat that saves the world, give me the grace to eat of It worthily, and save me.
>
> O most holy table of the Bread of Life, that has come down from on high through love in order to give new life to the world, grant that I be worthy to partake of It with fear in order to be saved.
>
> Have pity on me, O Blessed Lady, and keep me, your servant, clean and undefiled, that I may receive the spiritual Pearl conceived within you, and by It become sanctified.

The Holy Eucharist is, then, the Grain that saves us; Mary is the fertile soil in which It was planted; It is truly the Bread of Life, and she is the table from which we partake of It.

Nothing, there, can be more pleasing to the Immaculate Heart of Mary than devotion, faith and love toward the Holy Eucharist. How fitting it is to put on the lips of Our Lady the words of the Book of Proverbs; "Come," says she to her children, "eat my Bread and drink the Wine which I have mingled for you."

Wherever devotion to the Mother of God has decreased—as was, unfortunately, the fact at the time of the Reformation of the sixteenth century, and is generally true today among our Protestant brethren—Eucharistic worship and even belief in the Eucharist is bound to suffer. On the other hand, where veneration of Mary con-

tinues, as in the East, and even among those separated from us in the unity of the faith there—the Blessed Sacrament has never lost its adorers. On this point it is pleasant to recall the words of the greatly beloved Pontiff, Pope Pius XI of happy memory, in his Encyclical *Ecclesiam Dei* of Nov. 12, 1923, which commemorated the third centenary of the martyrdom of Saint Josaphat, the glory of the Ukrainian people. He said: "Faith in the Holy Eucharist and devotion to the Blessed Virgin Mary among our separated brethren of the Orient not only has preserved them from further errors, and not only has kept them still close to us, but also is our closest bond and the pledge of their return to the sacred Unity of the Church, which we long for and hope for so ardently."

In the Catholic world, it is obvious indeed that Eucharistic piety and Marian devotion increase and deepen together. Under the guidance of the Pastors of the Church, and, at their head, Peter, immortal in his successors in the Roman See, Eucharistic and Marian devotion steadily increase in fervor and splendor.

The altars and tabernacles of the Saviour—where angels bend low in adoration of their eternal King—are everywhere surrounded by the faithful, and acts of reparation are fostered. Those who have hunger for the Bread of Life are exhorted to approach It daily. Great manifestations of faith have been organized, and triumphantly the courts of the King of Glory have been thronged by those who are fed by this Heavenly Bread, a foretaste of heavenly life. And Peter, in his successors, also continues to instruct and exhort us in faith and love toward the Mother of Jesus, and our Mother, whose glories touch upon the infinite, for she who bore God's Son for us is the glorious Queen of Heaven, and Earth, and all the Universe.

What period is more Eucharistic and more Marian than this twentieth century of ours whose dawn was illuminated by the Eucharistic decrees on frequent and daily Communion, and on the age for the reception of First Communion by children, which were promulgated by Saint Pius X? He also decreed the solemn celebration of the fiftieth anniversary of the definition of the Immaculate Conception in 1904. The example of this saintly Pontiff was followed by his successors up to the present gloriously reigning Pope who, on various occasions, in lofty Eucharistic discourses and radio broadcasts, and especially at the closing of Eucharistic Con-

gresses, sings in admirable language the glories of Jesus in the Eucharist; it is this Pope Pius XII who inaugurated a new Eucharistic era by mitigating the Eucharistic fast and by allowing Mass to be celebrated in the evening, and who, at the same time, is the fervent glorifier of the Most Holy Virgin—the Pope of the Assumption, the Pope of the wonderful Marian Year, the Pope of the Queenship of Mary.

Jesus and Mary, Son and Mother inseparably united, in the eternal designs of God, in the unfolding of the plan of the Redemption, are linked also in the Holy Eucharist—for the Sacramental Son of God is ever the Son as well of the Virgin Mary.

The shrines of Our Lady are always focal points of the glorification of the Blessed Sacrament. Countless Masses are celebrated at these shrines, the Sacred Gifts are administered to numberless thousands of the faithful, and there are Eucharistic processions and benedictions. In these processions, the children of Mary praise her Divine Son, and often their prayers are answered by miraculous healings at the very moment that the Blessed Sacrament passes by.

* * * * *

Let this Congress, then, mark the starting point of a restoration and deepening of our faith and our love of Jesus in the Holy Eucharist. And this will be the greatest homage that we can render to our Beloved Mother in Heaven. In this regard, I make my own an expression of Saint Pius X, the Pope of the Holy Eucharist, who was also the organizer of the Ordinariate for the faithful of the Byzantine-Slavonic rite in the United States, and who was elevated this year to our altars amid universal joy. This Holy Pontiff said, *In summa fide, summus amor* ("Where faith is greatest, there love is greatest").

If for Christians faith must always be the guide, the light from which springs love for God and love for neighbor, how much this text must be the synthesis of our feelings toward the Eucharist, at once the mystery of faith, and the mystery of Supreme Love. Faith, then, in the Holy Eucharist, where Jesus is present in the completeness of His human and His Divine Natures, with all the treasures of His knowledge and His infinite Love, with His most Sacred Heart living for and passionately loving us, with the limitless treasury of His graces and His gifts! Faith in the Sacrifice on

our altars where Christ renews each day in an unbloody manner the Sacrifice of Calvary and applies its infinite merits! Faith in the Sacrament of Divine Communion by which Jesus Christ, Our Lord, unites Himself to each who receives Him, as surely as He was united to human kind in the Incarnation!

In summa fide, summus amor! Where faith is greatest, there love is greatest. The greatest faith—this is the faith that Christ Our Lord demanded and willed us to give when He made His promise of the Eucharist.

The greatest love—love that transforms priests and people alike, into Jesus Christ, so that all may say with the Apostle Paul: "I live now, not I, but Christ lives in me."

The greatest faith and love that united East and West in devotion to Mary, and the worship of the Blessed Sacrament in the glorious traditions of the Church of Christ!

GREGORY PETER XV CARDINAL AGAGIANIAN

Beirut, Lebanon

THE UNITY OF ALL MEN

The essential unity of all men derives from common origin, common nature, common destiny in this life and the life to come, and common means to attain this destiny. This is merely another way of stating that all men are made to the image and likeness of God and are the object of His special love and providence. It would be heretical to exclude any particular group of men from the universal scope of this doctrine.

It follows from the essential unity of all men that all men are essentially equal. All men have equal rights to the necessary means to their assigned destinies. One of these necessary means is the liberty to exercise natural rights. All men are called to the unity of the Church, as the ordinary means of eternal salvation, hence, within her perfect unity all "whatever be their origin or their speech, must know that they have equal rights."

Add to these two fundamental principles of the essential unity of men and their essential equality the formal teaching of Jesus Christ, which is one of brotherly love for all men: "I say to you: love your enemies, do good to those who hate you."

—Joseph F. Doherty in *Moral Problems of Interracial Marriage* (Washington, D. C.: The Catholic University of America Press, 1949), pp. 19-20.

THE LAY APOSTOLATE ACCORDING TO THE MIND OF POPE ST. PIUS X

The canonization of Saint Pius X has proposed to the Catholic world for veneration and imitation the modern promoter and celestial patron of the Confraternity of Christian Doctrine. It has presented him as a very great Saint and as one of the greatest Pastors of the Universal Church since Saint Peter to whose Office as Supreme Pastor he succeeded in our own time.

The task of a pastor of the Catholic Church is threefold: to teach, to govern and to sanctify; duties corresponding to the prophetic, kingly and priestly offices of Christ. The catechism itself gives emphasis to these three duties by its threefold division in terms of the Creed, the Commandments, and the Sacraments; or Doctrine, Law, and Means of Grace. In all of these aspects of the pastoral office Saint Pius X is in the very first rank.

SANCTIFICATION OF THE FAITHFUL

Pius X opened the flood gates of grace to every parish and mission in the Universal Church and thereby touches the life of every Catholic child and adult not once but continuously throughout their lives. By his decree of early Communion he brought Our Lord close to every child in his earliest years that He might preserve the innocence of childhood into adult life. By his decree of frequent Communion he brought the nourishment of the Holy Eucharist into the daily lives of all Catholics. Where fifty years ago devout Catholics were accustomed to receive Holy Communion a few times a year, today, thanks to St. Pius X, millions of Catholics are united to Christ in monthly, weekly, or even daily Communion. The work of sanctification inaugurated by St. Pius X which began with the announcement of his purpose "to renew all things in Christ" was followed by his epochal declaration that the indispensable source of the true Christian Spirit would be found in participation by the faithful in the Mass and public prayers of the Church. From this has come the profound liturgical movement which has vivified the family of God and has renewed the Mystical Body of Christ in all its members. The efforts of Saint Pius X to sanctify the flock committed to his care will continue to bear fruit for all future Christian centuries.

CHRISTIAN DISCIPLINE

Saint Pius X knew that ignorance of law was a source of indiscipline. As a pastor he realized that the laws of the Catholic Church, promulgated in different centuries and under the most diverse conditions, were not readily knowable by either priests or people. To govern the Universal Church effectively it was necessary that the law should be made knowable and known. To this end St. Pius X ordered the codification of Canon Law and within his own lifetime witnessed the practical completion of this work. Our present Holy Father on the occasion of the canonization of Saint Pius X selected codification of Canon Law for special mention as immortalizing the name of the Holy Pontiff. By bringing the entire law of the Catholic Church within 2,500 short paragraphs and within the covers of a single volume he made the law of the Church clear and explicit and available to all. The Code of Pius X sets forth the laws for dioceses and parishes and religious communities; the obligations of bishops, priests and people. The law being known is enforceable; the result is that the discipline of the Catholic Church is probably better in our time than at any period since the Church emerged from the Catacombs. And where the discipline is not yet entirely praiseworthy the foundation has been laid for the discipline of the true City of God.

THE TEACHING APOSTOLATE

The third duty of the pastor is to teach. This work must be understood under two aspects. First, there is the authoritative and definitive protection of the integrity of doctrine committed by Christ to His Church and guarded during the centuries by the infallible authority of the Church's Magisterium. This aspect was authoritatively expounded by our Holy Father, Pius XII, in his allocution to the Cardinals and Bishops assembled in the Vatican on May 31, 1954. This authoritative teaching office is committed to the Pope and to the Bishops and to them alone; to the Popes as the successors of Saint Peter and to the Bishops as the successors of the Apostolic College.

St. Pius X was confronted early in his Pontificate with one of the most subtle attacks on the integrity of Christianity, namely, the error of Modernism which under the specious appearance of reconciling science and faith actually sacrificed the faith in every

respect. The Encyclical of Saint Pius X, *Pascendi,* issued in 1907, stripped this error of its deceptive garb and revealed it to the Catholic world as a synthesis of all heresies. He removed the danger from the Catholic Church. The exercise of the supreme teaching authority of the Church in the confrontation of Modernism by St. Pius X has placed him among the greatest defenders of the integrity of Christian Doctrine.

But there is a second aspect to the teaching office of the Church which intervenes after the integrity of doctrine has been safeguarded, namely, the diffusion of a knowledge of this Faith among men. In this regard St. Pius X stands in the forefront of the successors of the Apostles. In his Encyclical Letter *Acerbo nimis,* issued in 1905, he summoned the Bishops of the world to stand by him in the exercise of his Sovereign Authority to see that a knowledge of the Gospel of Christ was spread abroad among all Christians. He made it clear that this task, so important and so universally essential, demanded that the bishops and priests should call to their aid thousands of Catholic laymen and women to render this service.

It would be useful here to quote a brief passage from the allocution of Pope Pius XII to the Cardinals and Bishops on the occasion of the canonization of Pius X. Our Holy Father said on that occasion:

> As far as the laity is concerned, it is clear that both men and women can be invited or admitted as helpers in the defense of the faith. It is enough to call to mind the Confraternity of Christian Doctrine in which so many thousands of men and women are working, as well as the other branches of the apostolate of the laity. All of these are highly praiseworthy and can and should be promoted in every way. But all of these lay people must be and must stay under the authority, the leadership, and the vigilance of those who have been established by divine institution as teachers within the Church of Christ. In matters pertaining to the salvation of souls there is no teaching activity in the Church exempt from that authority and vigilance.[1]

In his letter *Acerbo nimis,* St. Pius X pictures the vast field for the diffusion of Christian Doctrine and orders the Confra-

[1] The Latin text and the English translation of this allocution, the *Si diligis,* delivered on May 31 of this year, are carried in *The American Ecclesiastical Review,* CXXXI, 2 (Aug., 1954), 127-37. The passage cited here is found on p. 136.

ternity of Christian Doctrine to be established in every parish in the world to aid the pastors in this pastoral task.

The letter of Pope Pius X outlined a program for the religious instruction not merely of children but of youth and adults as well. It was, however, not in language of mere legal compulsion that St. Pius X addressed himself to the question of religious instruction in this Encyclical. For this letter burns with zeal for the spread of the knowledge of Christ's message. It carries the voice of a devoted Supreme Shepherd seeking out the members of the flock who wander from the path of salvation. It examines with holy fervor the sources of danger to the sheep committed to his care. It studies with pastoral solicitude and extols with wisdom and eloquence the office of the catechist. It sums up with apostolic authority the measures which are to be taken for bringing back safely to the fold those in danger through lack of religious instruction: "In each parish, the Confraternity of Christian Doctrine is to be canonically instituted."

St. Pius X, who opened the treasure of the Eucharist to the little ones, knew of the neglected children who might learn in the school of the modern world about everything except God. He knew of the youth in the workshop and in secular schools and colleges whose hearts were led astray from Jesus Christ by example and by pernicious propaganda. He was also on fire for the reconquest of the souls of "adults and those tottering with age who knew nothing of the principal mysteries of Faith, who, on hearing the name of Christ, can only ask 'Who is He that I may believe in Him?' "

In view of this painful spectacle the Sovereign Pontiff asked: "Now, if it is vain to expect a harvest where no seed has been sown, how can we hope to have better living generations if they be not instructed in time in the doctrine of Jesus Christ? . . . To us, Venerable Brethren," the Holy Father declared, addressing himself to the Bishops of the world, "it seems that while other reasons may play their part, we must agree with those who hold that the main cause of the present indifference and torpor, as well as the very serious evils that flow from it, is to be found in the prevailing ignorance of Divine things." In seeking a remedy for this ignorance, Pope Pius X pressed into service the Parish Confraternity of Christian Doctrine and closed his letter with a call

to battle in the words of Moses: "If any man be on the Lord's side, let him join with me."[2]

The ringing challenge of Pope Pius X for a crusade against religious ignorance under the banner of the Confraternity of Christian Doctrine has been re-echoed, and his command reinforced by his successors. Pius XI in 1923 instituted the Catechetical Office in the Sacred Congregation of the Council and that Sacred Congregation issued on January 12, 1935, the famous decree *Provido Sane Consilio* on "The Better Care and Promotion of Catechetical Instruction." This document has become the charter for the further development of the Confraternity.

Finally, the reigning Pontiff, Pope Pius XII, in his Encyclical Letter, *Sertum laetitiae,* "To the Hierarchy of the United States," issued in 1939, refers to the Confraternity as a spiritual agency "rich in achievement, richer still in promise."

Pope Pius XI gave the final definition of Catholic Action. "Catholic Action," he said (and he felt he was not without the aid of the Holy Spirit in formulating the definition) "is the collaboration of the laity in the apostolate of the hierarchy." We have already seen that the apostolate of the hierarchy is to teach, to govern and to sanctify. With the definition furnished by Pius XI we can easily see the structure of the lay apostolate of the Confraternity of Christian Doctrine in the mind of Pope St. Pius X.

The Confraternity has the parish as the field of its activity. In every parish, said Pius X "Let the Confraternity of Christian Doctrine be established." Canon 711 of the Code authoritatively reinforces this prescription.

The parish priest or one appointed by him is the spiritual director of the Parish Confraternity of Christian Doctrine. "Catholic Action," says Pius X, "is proper to the laity but the clergy have the duty of directing, watching over and encouraging it."[3]

The Confraternity is a congregation or an association of the laity. "What is most necessary," said Pius X, "is to have in each parish a group of laymen at the same time virtuous, instructed, determined and really apostolic."[4] This is an admirable descrip-

[2] *Ex.,* 32:26.

[3] Cf. *A Symposium of the Life and Work of Pope Pius X* (Washington: Confraternity of Christian Doctrine, 1946), p. 131.

[4] *Ibid.,* p. 132.

tion of the parish board of the Confraternity of Christian Doctrine without which there is no canonically erected Confraternity of Christian Doctrine functioning in the parish. This is the group which accepts responsibility and under the guidance of the pastor enrolls the members in the various fields of Confraternity activity. Since St. Pius X speaks of a group of laymen it is obvious that men should have at least as large a representation on the parish executive board as women have. The call of the laity to this apostolate is inherent in their reception of the Sacraments of baptism and confirmation.

The atmosphere of the Confraternity in the parish must be one of knowledge of and reverence for the law of the Church. St. Pius X, by codifying Canon Law has made it possible for intelligent Catholics to know the law of the Church and to be apostles of its reverent observance. "Instructed Catholics," desired by St. Pius X in the parish, must go beyond the mere memorization of the duties prescribed in the Catechism under the headings of the Commandments and the Precepts. Members of the parish board of the Confraternity must have a deep reverence for the laws of the Church and for pastoral authority.

The soul of the Confraternity is the Eucharistic sacrifice and sacrament. St Pius X has given the motivation for his lay apostles. The indispensable source of the true Christian Spirit ("the fount of holiness")[5] is the participation of the faithful in the public worship of the Church. When we combine this Eucharistic thought with the doctrine of the Mystical Body we are able to understand the sublime liturgical teaching of our holy Father, Pius XII. This is the spirit, the soul and source of the apostolate of the Confraternity. Those who would scorn and despise the Confraternity as being concerned with the childish memorization of jejune catechetical formulas have little understanding of the profound design of the lay apostolate in the mind of Pope St. Pius X.

The work of the Confraternity of Christian Doctrine is indeed the catechetical apostolate drawing inspiration from the holy Bible and Sacred Tradition. A highly qualified scholar has remarked that the "Acta of Pius X on the matter of the Scripture are more numerous than those of any other Pontiff. In importance

[5] From the secret prayer of the Mass for the Feast of St. Ignatius.

and lasting influence they outweigh those of almost any other Pope. It is not saying too much to hold that the history of ecclesiastical legislation and guidance in this field in recent years revolves about Pius X."[6]

It is no accident that the Confraternity Committee with the urgent encouragement of the Holy See has concerned itself with the authorized revision of the Catechism, and the translation of the Bible from the original languages.

Parish priests who are imbued with the message of St. Pius X in his Exhortation to the Clergy will have no difficulty in assuming with confidence the duty of "directing, watching over and encouraging" the lay apostolate of St. Pius X functioning through the parish board of the Confraternity of Christian Doctrine.

The guiding star of the parish Confraternity, giving hope and sense of direction in times of difficulty and discouragement, and calmness both in distress and in success, is Our Lady, whose emblem, the Star of the Sea, was emblazoned on both the Episcopal and Papal Coat-of-Arms of Saint Pius X.

The Saint sought her maternal guidance in his labors as Pope of the Catechism, the Bible, the sacred liturgy, the code of Christian discipline, and the lay apostolate. May Our Lady watch over and prosper the Confraternity of Christian Doctrine which enshrines the pastoral spirit of Pope St. Pius X, and to which he has committed his practical program "to restore all things in Christ."

✠ Edwin V. O'Hara
Archbishop - Bishop of Kansas City

[6] Msgr. Newton, in *A Symposium of the Life and Work of Pope Pius X*, pp. 69 f.

Our Lord's Image

We bear His image outwardly by continual mortification, by diminishing and narrowing our bodily comforts, by regulating our senses, by cutting down the extravagant requisitions of the world and society, by a jealous moderation of innocent affections and pleasures, and a perpetual repression of all vanity and conceit.

—Frederick William Faber in *Growth in Holiness* (London: Burns Oates and Washbourne, 1932), p. 51.

ON READING JOHN KNOX'S HISTORY OF THE REFORMATION IN SCOTLAND

With the recent edition by William Croft Dickinson of John Knox's classic *History of the Reformation in Scotland*[1] there has been made available to a wide public a work which takes high rank among the infrequent records of important periods from the pens of their principal actors. Actually, when exception is made for the Ratisbon Colloquy of 1541, long accounts whereof have been left us by the participants Bucer, Melanchthon and Eck,[2] no other religious event or chain of events in the Reformation epoch has received so detailed a recounting by the persons involved as has the Scottish "uproar for religion." Unquestionably, this *History* permits an unparalleled insight into the mind of its age.

Knox himself was well qualified to write it. Born toward 1515 in the Scottish Lowlands, he had been ordained a Catholic priest by 1540. Five years later he had already joined himself to George Wishart, the Protestant preacher. After the burning of Wishart as a heretic on March 1, 1546, and the retaliatory assassination of the primate David Cardinal Beaton on May 29, Knox took up his ministry among the band of Protestants holding out in the cardinal's castle at St. Andrews. On July 30, 1547, the castle fell to the French, whereupon Knox and others were sent to the galleys. Months later, upon his liberation in early 1549, he found employment as a licensed preacher (much of the time at Newcastle) in the Protestantizing England of Edward VI. Then the accession of the Catholic Queen Mary Tudor caused Knox to cross to the continent, in March, 1554, where he associated with Calvin at Geneva and with Bullinger at Zurich. From late 1555 to July 1556, the reformer worked in Scotland, and thereafter in Geneva, having with him now Marjory Bowes of Berwick, whom he had come to know during his ministry in England and whom he married in the spring of 1556. It was not until May 2, 1559, that Knox, at the invitation of the Protestant lords, passed over definitively to Scotland. Hence-

[1] William Croft Dickinson (ed.), *John Knox's History of the Reformation in Scotland.* 2 vols. New York: Philosophical Library, 1950; cf. the present writer's review in *Theological Studies,* XII (Sept. 1951), pp. 421-429.

[2] Cf. Ludwig Pastor: *Die kirchlichen Reunionsbestrebungen während der Regierung Karls V* (Freiburg-i-B., 1879), pp. 244, 245.

forth he concentrated upon the rearing of the reformed Kirk upon his native soil. He and his two sons suffered the loss of Marjory sometime late in 1560, though a new union contracted with the young Margaret Stewart in 1564 swelled the family of the reformer by adding three daughters. At Edinburgh, on Nov. 24, 1572, death claimed Knox for its own.[3]

Hardly had the reformer returned to Scotland in 1559 than he sensed the need of a chronicle to justify his work. From that insight grew his *History of the Reformation in Scotland,* designed, as he wrote later in the preface, to provide a "faithful rehearsal . . . of such personages as God has made instruments of his glory, by opposing of themselves to manifest abuses, superstition and idolatry."[4] In its present form, the *History* runs to five Books. The first section undertaken by the author—our Book II which describes Scottish happenings from late 1558 to November, 1559—seems to have been completed before the end of 1559, though it would be touched again in 1566. Unfortunately, it is hard to say when Book III, covering the events from November, 1559, to August, 1561, was first put on paper; what we have today is the result of extensive revision in 1566. At all events, it was while Knox took refuge at Kyle in Ayrshire, during the spring, summer and autumn of 1566, that he fashioned our present Book I (which sketches the pre-history of Scotch Protestantism, beginning with 1422), revised the already existing Books, and penned a preface to the whole which gives the impression that he thought of his *History* as completed. However, in May of the same year he was already at work upon Book IV (carrying the chronicle from August, 1561, to June, 1564), finishing it in substance before the end of 1566, though as late as December, 1571, he would add marginal notes. Knox himself got no further with the text, for what is now called Book V (bringing the story down from July, 1564, to August, 1567) was published for the first time by David Buchanan in 1644. The ma-

[3] See the standard studies: Peter Hume Brown: *John Knox, a Biography.* 2 vols. London, 1895; Andrew Lang: *John Knox and the Reformation.* London, 1905; Lord Eustace Percy: *John Knox.* London, 1937. An excellent short survey is provided in J. D. Mackie: *John Knox.* London, the Historical Association, 1951.

[4] Ed. Dickinson, I, 6.

terials for this section may, indeed, have been gathered by the reformer, but the undistinguished style is not his own.[5]

Printed forms of Knox's *History* stretch all the way from the unfinished edition by Vautrollier, brought out in 1586-87, to the popular version issued by Cuthbert Lennox in 1905. But until Dickinson's text appeared, scholars could employ only the edition which David Laing prepared in 1846-48 for the Wodrow Society and which serves as volumes one and two of Knox's *Works*. Now, Dr. Dickinson has gone back to the same manuscript used by his erudite predecessor (the "Laing Ms" in the University of Edinburgh Library) and has reproduced his transcript of the text, though with some necessary corrections and with a spelling modernized throughout. The result is a felicitous text which will provide all but philologists with a parallel to Laing.

In technical arrangement, the new edition is the sort of thing of which scholars dream. Its notes, restrained, like Laing's, are ever adequate and always to the point. Several documents, including the bulky *Confession of Faith* of 1560 and the more lengthy *Book of Discipline* of 1561, both of which were incorporated by Knox into his text (and so reproduced by Laing), have been placed by Dickinson in the appendices. Thereby the story is made to read more smoothly. There are, moreover, a glossary, two genealogies, and an useful Note on Authorities. The index of 146 pages is the most exhaustive example of its kind this writer has seen.

But it is the long Introduction (ed. Dickinson, I, xv-cix), of special note, which provides the needed background for the *History*. It is true, indeed, that the editor's sympathies are with the Reformation, yet he has not lost his balance. Thus, he is quite ready to admit that the reforming party "could include those who had an eye to the wealth of a dying Church and an interest in its deathbed property" (I, xxv). He observes that the freedom of conscience for which the new religionists fought "was to be liberty to believe only as the ministers themselves believed" (I, liii). Nor is the person of Knox sacrosanct: on occasion, Dr. Dickinson notes, his words reveal "something more than the wrath of God; there is a narrow hate that diminishes the stature of the man and that chills us as we read" (I, lxxiii).

[5] Cf. Dr. Dickinson's Introduction, I, lxxxviii-xcv.

No doubt, the editor does take a somber view of the Pre-Reformation Scottish Church, yet even a Catholic scholar of the competence of Pierre Janelle can speak of that Church as housing *"des abus aussi scandaleux que dans toute autre partie de la Chrétienté."*[6] But in all fairness, not all was dark and to this other side Dr. Dickinson pays too little heed. Of recent works which have called attention to this brighter aspect—W. E. Brown, "The Reformation in Scotland," in Edward Eyre: *European Civilization* (Oxford University Press, 1936), IV, 489-560; and W. Stanford Reid, "The Scottish Counter-Reformation before 1560," *Church History,* XIV (1945), 104-25—he makes no mention. And here and there remarks creep in which will not stand when scrutinized. Thus, the suggestion that in the Medieval Church, "men might be denied all access to the Word, but men must still believe in the efficacy of the saints, their relics and their miracles" (I, xx) may be written off as propaganda. Beryl Smalley, *The Study of the Bible in the Middle Ages* (Oxford: Clarendon Press, 1941; Blackwell, 1952), would have shown Dr. Dickinson that the Scriptures were anything but a closed book to the monks and Schoolmen of the Middle Ages, while the *Imitation of Christ,* I, xviii, would have revealed what pious Catholics of the period looked for from the saints. And although the editor's broad appraisal of Scottish monasticism has a cadence to it—"everywhere monastic religion was in disgrace, abbots were dissolute and monks disorderly" (I, xviii)—it must first be subjected to the same serious sifting of the sources that Philip Hughes (*The Reformation in England* [London: Hollis and Carter, 1950], I, 36-71) has carried out for the religious houses of Britain before it can have much value for historians. Yet when these faults are noted, it is but justice to recognize the care which has gone into the Introduction. It comes close to being a model of its kind, the like whereof any scholar would have been proud to father.[7]

But when one turns from Dickinson to Knox himself, he moves from a world of general sobriety into a world of violent partisanship. The very subtitle of Book I: ". . . containing the manner and

[6] In E. duMoreau-P. Jourda-P. Janelle, *La crise religieuse du XVI^e siècle* (Fliche-Martin, *Histoire de l'Eglise,* XVI [Paris, 1950], 425).

[7] Cf. J. D. Mackie, *John Knox* (London, 1951), p. 24: Dickinson's "introduction and notes contain the best account of Knox and his works yet published."

by what persons the light of Christ's Evangel hath been manifested unto this realm after that horrible and universal defection from the truth which has come by the means of that Roman Antichrist" (I, 3) is sufficient clue to the tone of the *History*. For Knox, Rome was corrupt beyond all repair. "Wonder not, Madam," he said to Mary Queen of Scots in 1561, "that I call Rome a harlot; for that Church is altogether polluted with all kind of spiritual fornication, as well in doctrine as in manners" (II, 18; cf. I, 84). The Queen herself fared scarcely better at his hands; Knox could advise his co-religionists to await God's judgment on Mary, for "He shall either destroy that whore in her whoredom, or else He shall put it into the hearts of a multitude to take the same vengeance upon her that He has taken of Jezebel" (I, 103). Rancor with roots so deep must have made equity impossible even for one who claimed the mantle of a prophet. On one occasion, at least, Knox's bitterness ended in blindness and unbalanced judgment: when the Protestant preacher Paul Methven was found guilty of adultery, Knox, in chronicling the conviction, notes specifically that the crime ought not "prejudge the authority of the doctrine which he taught" (II, 67-68), yet only a few pages earlier he had described an orgy arranged at Orleans by the Cardinal de Guise (which orgy this writer has yet to see mentioned in any French chronicle) wherein he is only too prone to find the "fruit of the Cardinal of Lorraine's religion" (II, 35).

Yet, in fairness to Knox, the reader will observe that he does call attention to Protestant shortcomings (v.g., II, 25-26, 47, 65, 105) and does, on occasion, note the limited success of his own party (I, 68, 264-265, 355-56). Some little evidence still exists of the man's concern that his story be accurate (I, 44, 371). Then, too, his custom of incorporating documents into his work reflects favorably upon his principle as a chronicler. Yet it does not make of him an historian upon modern standards. One may leave aside the inaccuracies, noted by Dickinson, whereof this account, like many a genuine history, has its share (v.g., I, 29, 30, 55, 75, 94, 139, 153). More serious by far is the slanting given the narrative in Book II which takes the Queen Regent to task for her dealings with the foreign French (I, 191, 214, 216, 220), while passing over altogether or specifically denying the negotiations of the Scotch Protestants with the foreign English (cf. I, 194 n.), Dr.

Dickinson has made mention of this difficulty. Book II, he says, "is primarily a 'party pamphlet,' a piece of special pleading. . . . Yet in Book III Knox makes amends and the negotiations with England are given without reserve" (I, lxxx). Unfortunately, this "amendment" is less than permanent, for Book IV contains a tendentious account designed to make the Protestant gathering which followed the invasion of the royal chapel at Holyrood in August, 1563, appear simply as a pious assemblying whereas in reality it was intended to overawe the Queen in her juridical hearing of the case (II, 87-99). Knox has not written history as understood by the present practitioners of the craft. The reader is well advised to treat his book "as the work of an old-fashioned advocate rather than as the summing up of a judge."[8]

Still, this *History* proves of signal worth to the modern student of the Reformation era. It permits an unparalleled insight into the mind of its age, revealing facets of sixteenth-century religion which we of a later generation tend to overlook. It throws light, for example, upon the dynamics of religious revolt. That the Protestant party commenced as a minority in Scotland is beyond dispute. But a number of incidents described in this *History*—the incidents are clear enough, though Knox's chronology is confused: the "Common Band" (I, 136-37) belongs to December 1557, the Bonnets Episode (I, 126) to July, 1558, the Downing of St. Giles (I, 127-29) to the September following—show that party to have been composed of determined men whose energy brought about triumph over the unorganized opposition of the ancient order. Such victory was not fortuitous; "before the Regent attempted to suppress Protestantism, the Protestants, for very sufficient reasons, had set themselves to overturn the established religion."[9] In addition, this *History* makes evident that the "freedom of conscience" postulate, dear to so many moderns, was unknown to Knox and his ministerial associates. Twice, on Dec. 5, 1558, and again on July 2, 1559, the Protestant Congregation solemnly petitioned "that it be lawful to use ourselves in matters of religion and of

[8] Andrew Lang, *John Knox and the Reformation* (London, 1905), p. xi.

[9] William Law Mathieson, *Politics and Religion* (Glasgow, 1902), I, 52; this Protestant determination is caught by Maurice Lee, Jr., *James Stewart, Earl of Moray; a Political Study of the Reformation in Scotland* (New York: Columbia University Press, 1953).

conscience as we must answer unto God" (I, 157, 195), yet when the Reformed party got the upper hand, as happened at the Edinburgh Parliament in August, 1560, it was made illegal for Catholics to follow their consciences as far as the recognition of papal authority and the celebrating of Mass were concerned (I, 340-41). And Knox himself, in April 1563, spurned Queen Mary's request that he exert his influence to prevent Catholics from being oppressed "for the using of themselves in their religion as pleased them" (II, 71).

Another point to strike the modern student is the ease with which Scotch Protestants could still speak in 1558 and 1559 of the possible future summoning of a "lawful and General Council" to settle religious differences, as though the first two convocations of the synod at Trent-Bologna had never been held (I, 155, 195). Doubtlessly, that simple writing off of Trent on the part of contemporary Protestants goes far toward explaining why papal efforts to get Reformed theologians to the council had borne so little fruit.[10]

There is in this *History* a significant incident which finds its parallel in the life of John Calvin. This latter figure had taken up his ministry at Geneva in July, 1536, only because William Farel had assured him in God's name that divine wrath would come upon him were he to refuse the charge.[11] In the parish church at St. Andrews much the same thing happened in April, 1547: there the preacher John Rough notified Knox, in God's name, that the congregation had called him to the preaching office. Solemnly he warned of the divine "heavy displeasure" should Knox decline the burden (I, 83). In neither case was there an ordination rite, for all that counted was the commission of the congregation. But for Catholics of the period, this new way of making clergy was far from satisfactory. Ninian Winzet, priest and master of the Grammar School at Linlithgow (until his dismissal in 1561 for refusing signature to the new *Confession of Faith*), succeeded in publishing

[10] Cf. S. Kuttner: "Papal Efforts toward Protestant Representation at Trent," *Review of Politics*, X (1948), 427-36.

[11] J.-D. Benoit, *Jean Calvin, la vie, l'homme, la pensée* (2nd ed., Neuilly, 1948), pp. 61-62; Calvin justifies ordination without the imposition of hands in his *Draft Ecclesiastical Ordinances*, Sept.-Oct. 1541 (J. K. S. Reid: *Calvin: Theological Treatises* [Library of Christian Classics, XXII], Philadelphia, 1954, p. 59).

at Edinburgh, in July 1562, his *Last Blast of the Trumpet of God's Word against the Usurped Authority of John Knox and his Calvinian Brethren.* Only a few pages have escaped the Protestant magistrates, yet what still remains makes the point that both the New Testament and church history "finds no bishop, priest nor deacon instituted and ordained by the lay people in the holy Catholic Church, but by the Apostles and their successor bishops only."[12]

In harmony with the teaching of the continental Protestants (whose views in this matter have been rehearsed by Rupert E. Davies, *The Problem of Authority in the Continental Reformers* [London: Epworth, 1946]), Knox and his associates held to the position that all religious questions must be judged solely in the light of Scripture (I, 115, 152, 155; II, 18). Here, too, Catholics of the time made objection. In 1558, Quintin Kennedy, Abbot of Crossraguel, argued cogently in his *Ane Compendius Tractive* for the need of an organ within the Church to discern authoritatively the meaning of the Scriptures.[13] Five years later, Winzet's *Book of Four Score and Three Questions* made its 18th question a challenge to Knox and his fellow ministers to justify their retention of so many ceremonies for baptism and the eucharist whose foundation lie in tradition rather than in Holy Writ.[14] It is of some little significance that Knox never published a reply to Winzet. A recent historian has suggested that the Reformer "must have felt that it would be a waste of time to answer the questions."[15] But the solution may be otherwise, for the Protestant Congregation was on record, in May, 1559, as conceding that the Papists had "antiquity of time" on their side (I, 168).

Throughout this *History,* text after text speaks violently against the "idolatry" of the Mass (v.g., I, 120, 250; II, 8-9, 48, 66, 87). How deeply lay Knox's own hatred of the Sacrifice is revealed in his assertion "that one Mass . . . was more fearful to him than if ten thousand armed enemies had landed in any part of the realm" (II, 12). Only once—at Maybole in September, 1562—did Knox

[12] *Certain Tractates . . . by Ninian Winzet.* Edited by James King Hewison (Scottish Text Society, XV; Edinburgh, 1887-88), I, 42.

[13] Kennedy's *Ane Compendius Tractive* is edited by David Laing, in *The Miscellany of the Wodrow Society* (Edinburgh, 1844), I, 95-174.

[14] Ed. James King Hewison, *Certain Tractates . . . by Ninian Winzet,* I, 83-85.

[15] Hugh Watt, *John Knox in Controversy* (Edinburgh, 1950), p. 47.

dispute on the Mass with a Catholic who could stand his ground. This debate with Abbot Quintin Kennedy is but mentioned in the *History* (II, 57); we have to go elsewhere for Knox's transcript of the discussion.[16] More frequently he had to do with adversaries of lesser learning, like Alexander Anderson of Aberdeen, so ill-grounded in theology as to deny that the Mass is a propitiatory sacrifice, or like Master John Leslie, who could give little help to Anderson, "for I know nothing but the Canon Law" (I, 333).

That points up one of the serious weaknesses of the Pre-Reformation Church in Scotland. That is possessed a number of scholars is beyond all question. W. Forbes Leith, *Pre-Reformation Scholars in Scotland in the XVIth Century* (Glasgow: MacLehose, 1915), has drawn up an imposing catalogue of publications by native Catholics of the period, yet it is of peculiar significance that theological treatises are relatively rare among them, and what there is is mostly subsequent to 1560 and is printed on the continent. During the crucial years prior to 1560, the Winzets and the Kennedys were all too few so that the ancient Church was poorly served by her Scottish sons.

She was ill-served, too, by ecclesiastics and religious in the matter of celibacy. No doubt the immoralities of Scottish clerics and nuns in this period are often over-estimated. But unchastity was a plague of some proportions. At Rome, by 1556, Nicholas Cardinal Sermoneta had a plan in hand for the moral reformation of the nunneries of Scotland.[17] And at home, the statutes of the Edinburgh Provincial Council of 1549 and of the National Council of 1559 show clearly enough the nature of the problem and the measures taken by the hierarchy to combat the evil.[18] Unfortunately, the conduct of some of the prelates themselves was open to reproach, while the reputation left behind by David Cardinal Beaton, archbishop of St. Andrews from 1539 to 1546, was not of such nature as to facilitate efforts directed against unchastity. It is true enough that what Knox has to say of Beaton's irregularities

[16] Edited in David Laing, *The Works of John Knox* (Edinburgh, 1864), VI, 185-220.

[17] Cf. Card. Sermoneta to Pope Paul IV, in John H. Pollen, *Papal Negotiations with Mary Queen of Scots* (Scottish History Society, XXXVII; Edinburgh, 1901), pp. 528-30.

[18] Cf. David Patrick, *Statutes of the Scottish Church, 1225-1559* (Scottish History Society, LIV; Edinburgh, 1907), pp. 89-92, 163-65.

(I, 76, 79) is based wholly on hearsay, but recent scholarship has been able to supply the evidence of contemporary records.[19]

It is a matter for speculation what might have been done in Scotland in defense of the Faith during the 1550's and 1560's had the local episcopate been of stronger moral fibre and able to devise a program of action in common. What we know of the measures taken by the hierarchy against the new religionists—a case in point is the pathetic procedure at St. Andrews in June 1559 of Archbishop John Hamilton in the effort to prevent Knox's preaching at the cathedral (I, 181-83)—suggests that they were anything but adequate. More serious, surely, was the apathy of the episcopate during the August, 1560, Parliament which cut down the ancient Church. Of the thirteen Scottish sees, two (Brechin and The Isles) were vacant and three (Caithness, Argyll and Ross) were held by unconsecrated titulars in 1560. Of the incumbents of the remaining bishoprics, four—James Beaton of Glasgow, William Gordon of Aberdeen, Patrick Hepburn of Moray, and Adam Bothwell of Orkney—seem not to have attended the Parliament at all. The other four did put in an appearance, but Bishop Alexander Gordon, who sat for Galloway (though never properly provided thereto), was already a Protestant (I, 335), while the three Catholic prelates—the primate John Hamilton, Robert Crichton of Dunkeld, and William Chisholm, I, of Dunblane—sat by silently throughout the reading of the Protestant *Confession of Faith* and "spake nothing" when it came up for approval (I, 339).

Fr. Nicholas de Gouda, S.J., the papal nuncio, has left us a memorable account of how he tried in the summer of 1562 to rally the Scottish bishops and of how only Bishop Crichton of Dunkeld would receive him.[20] Actually by that time not only Bishop Gordon of Galloway but Bishop Bothwell of Orkney, the unconsecrated Robert Stewart of Caithness and (quite probably) the unconsecrated James Hamilton of Argyll had already gone over, or

[19] The evidence is supplied by David Hay Fleming, *The Reformation in Scotland* (London, 1910), pp. 547, 550, 554, as also by John Herkless and Robert K. Hannay, *The Archbishops of St. Andrews* (Edinburgh, 1913), IV, 14, 42, 198-200.

[20] Edited in J. H. Pollen, *Papal Negotiations with Mary Queen of Scots*, pp. 129-39.

would soon go over, to the new theology.[21] Of the prelates who apparently remained faithful to the ancient Faith, we possess the biography only of Archbishop John Hamilton,[22] and the bare details assembled in John Dowden, *The Bishops of Scotland* (Glasgow: MacLehose, 1912), so that we cannot now easily study their policies (if any) countering the Reformation, nor say why they proved ineffective. Thus, John Knox's *History of the Reformation in Scotland* will long remain the source whence both the general and the ecclesiastical historian will quarry his story of the religious change in Scotland.

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[21] The details can be gathered from John Dowden, *The Bishops of Scotland* (Glasgow, 1912), also from G. Donaldson, "The Scottish Episcopate at the Reformation," *English Historical Review,* LX (1945), 349-64. C. G. Mortimer, "The Scottish Hierarchy in 1560," *The Clergy Review,* XII (1936), 442-50, requires rectification on several points. For Robert Stewart of Caithness, cf. J. B. Craven, *A History of the Episcopal Church in the Diocese of Caithness* (Kirkwall, 1908), pp. 24-29.

[22] Hamilton's biography appeared in 1915 as vol. V of J. Herkless-R. K. Hannay, *The Archbishops of St. Andrews.* Dickinson notes an account of Alexander Gordon of Galloway in *The Transactions of the Dumfriesshire and Galloway Natural History and Antiquarian Society,* vol. xxiv, but Gordon had passed to the Reform by 1560.

THE ROAD TO HEAVEN

One actually finds souls who are so busy in thinking how they shall do a thing that they have no time to do it; and yet, in what concerns our perfection, which consists in the union of our soul with the divine Goodness, there is no question of knowing much, but of doing. It seems to me that those of whom we ask the road to heaven are very right in answering us like those who tell us that, in order to reach such a place, we must go on putting one foot before the other, and that by this means we shall arrive where we desire. Walk ever, we say to these souls so desirous of their perfection, walk in the way of your vocation with simplicity, more intent on doing than on desiring; that is the shortest road.

—St. Francis de Sales in his *Spiritual Conferences* (Westminster, Md.: The Newman Bookshop, 1943), pp. 158-59.

RELIGIOUS RULE AND MORAL OBLIGATION

Is there a moral obligation to observe one's religious rule, or is it only a matter of non-obligatory expression of love of God? Those who class religious rules under "merely penal" laws—laws that do not oblige morally—must say that there is no obligation to observe them. Some consequently contend that the possibility of "merely penal" laws is not refuted as long as there are religious rules—and there are—which do not bind us to their observance under pain of any sin, but only to observe the penance imposed for the non-observance of them.[1]

It is doubtful whether many religious will agree that they have no moral obligation to obey their rules. A "merely penal" law, by definition, carries no moral obligation to observe it. Therefore, there seems to be some confusion of ideas in making religious rules examples of "merely penal" laws. Canon 593 seems to have no doubt about the moral obligation to observe the religious rule, when it says that religious superiors, as well as their subjects *ought,* each and all, not only to observe faithfully and entirely the vows they have taken, but also to conform to the rules and constitution of their Order, and so, to tend to the perfection of their state.

If observance of one's religious rule binds conscience morally, its obligation must not be under pain of sin; for, there are many religious codes of rules which the Church has approved as not binding under sin. True, religious observance of rule is an act of love of God; but inobservance is morally wrong as an act of imperfection which can be readily avoided—as appears from this reasoning:

> We are morally obliged to avoid an action which is against the Natural Law, namely, which is contrary to rational human nature.
>
> But it is contrary to the Natural Law and to rational human nature not to avoid an action which is an imperfection readily avoidable.

[1] "It is not easy to deny the [merely] penal law theory *in toto* and still explain the laws of religious institutes." J. C. Ford, S.J., and G. Kelly, S.J., "Notes on Moral Theology, 1953," *Theological Studies,* XV, 1 (March 1954), 54.

Such an imperfection is the inobservance of the religious rule.

Therefore, there is a threefold obligation: of avoiding mortal sin, venial sin and imperfection—at least that imperfection which can be readily avoided.

Undoubtedly, in Purgatory, we shall make satisfaction, not only for sin, but also for deficiency in love for God, which we could have readily practiced. In Purgatory, as Dante says, "love is set in order." Hence, the priest, in the name of the Mystical Body, asks in the Mass that God forgive us, not only our mortal sins and venial offenses, but also our negligences in our love of God. Since there is guilt in breaking the rule, penance is in order, which is not so, if there is no guilt in breaking the rule. Cajetan and Suarez rightly ask why there should be moral obligation to accept a penance for breaking the rule, if there is no moral obligation to keep the rule.

What is a moral obligation? It is a reason, a fact, a good, sufficient for a rational being to see a human action, attaining that good, as necessary means for the necessary purpose of human nature. Now, the purpose of human nature is not only to avoid offending God through mortal or venial sin, but also to give Him love to a degree attainable, at least by ordinary effort. Such love of God in Religious is observance of the religious rule; it is a moral necessity; it binds the Religious in conscience.[2]

Since we think that this reasoning proves that a religious rule does bind in conscience, although not under pain of sin, we think that we have removed observance of the rule, as such, from the class of supposedly "merely penal" laws. Hence, religious rules cannot be a *de facto* argument in favor of the existence of "merely penal" laws, although it is a fact that the General Chapter of the Dominican Order in 1236 declared the rules of their Order to be "merely penal" laws.[3]

Some superiors and instructors of Religious, who hold that religious rules are "merely penal" laws, are hard put to it for reasons, when they must uphold religious observance of rules. They do not tell those under them: "You do no wrong in breaking a rule, as

[2] Cf. C. Mason, *Las reglas de los religiosos . . .* (Rome, 1940), pp. 334 ff.

[3] Cf. E. Bergh, S.J., "Religious Obedience according to the Code of Canon Law," in *Obedience* (Westminster, Md., 1954), pp. 123-28.

such; but you will rue it, if you are caught," as a lawmaker of "merely penal" laws is supposed to tell his subjects, according to those who hold that there are "merely penal" laws.

Instead of giving such exhortation, demanded by a "merely penal" law, they rightly remind the subjects that they have promised to obey the rule and the command of the Superior, also outside "a command of holy obedience." To this, we make the obvious rejoinder: a promise is a contract; as such, it binds in conscience—at least under sanction of imperfection, or it is not a contract or a promise. It is morally wrong not to keep a promise. Hence, a rule-infraction cannot be classed with a "merely penal" law, which supposedly does not bind morally. Absence of all moral wrong in breaking a religious rule, as such, is incompatible with religious promise to obey the rules. How, then, are we to understand A. Motte, O.P. (if the English translation reports him correctly), when he says in the symposium *Obedience:* ". . . a breach of the religious rule . . . would not, *of itself,* imply an offense against obedience in particular"?[4]

Of course, religious rule is not an authority directly of the Natural Law, like that of parents; it is an authority to which Religious voluntarily subject themselves in their religious profession, in an act and life of the virtue of Religion. Is it not an offense against obedience, when they break a law of a commanding authority they have promised to obey?

Some seek observance of the religious rule by asserting that disturbance of religious order by infraction of the rule is always, or generally, a sin. But is not practically every religious rule as such an expression of religious order? And so, would there be any sense in saying that the rule does not bind under sin, if every disturbance of religious order is a sin? For instance, Religious who, when it is forbidden, chat during "grand silence," disturb religious order precisely because they break that rule which constitutes and commands the order of silence at night, which, of itself and apart from the rule, is not obligatory.

It is true that sin can be readily associated with the infraction of a rule, which is not a sin in itself. But it seems that this association of sin with rule-infraction is often asserted fallaciously, in

[4] "The Theology of Obedience," p. 85.

order to obtain observance of the rule. The breaking of a purely religious rule of fast or abstinence, for instance, does not necessarily involve the sin of gluttony. One may break such a rule sinlessly, by eating with perfect moderation and gusto, albeit with moral fault of imperfection which could be readily avoided.

One is not guilty of the sin of idleness in the infraction of the command or rule to labor manually, when he studies instead. Nor is contempt of authority often involved in breaking the rule. Hence, the avoidance of contempt of authority is not rightly proposed as a reason why one should observe the rule in general. One may chat at forbidden times and in forbidden places, not at all out of contempt of the rule, but, for instance, to please other Religious who wish to chat with us, or because of curiosity, or other such motive. In brief, there seems to be no other reason, besides avoidance of imperfection opposed to love, as the reason of moral obligation to observe the religious rule as such.

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THE FAMILY ROSARY

In modern Catholic life, no family should be without its daily family rosary. This form of prayer should be especially dear. It has been stressed very strongly by our Blessed Mother herself in her many apparitions. Constantly her theme has been Say the Rosary. Furthermore, from Rome there have come forth countless letters from modern Popes on the praying of the Rosary. This form of prayer has been held up as the antidote to family ills and world ills. Stressing the part played by the Rosary in family life, Pope Pius XI says: "The fathers and mothers of families particularly must give an example to their children, especially, when at sunset, they gather together after the day's work, within the domestic walls, and recite the Holy Rosary on bended knees before the image of the Virgin. This is a beautiful and salutary custom, from which certainly there cannot but be derived tranquillity and abundance of heavenly gifts for the household." The main thing is for families to make up their minds to say it, set a time, and the best time is right after the evening meal.

—Alfred C. Rush, C.SS.R., in "Family Prayer: Methods and Means" (included in *The Father, the Head of the Home* [Washington, D. C.: Family Life Bureau, N.C.W.C., 1953], p. 63).

DEVOTION TO OUR LADY IN CATHOLIC MEN'S COLLEGES

On the occasion of his fiftieth anniversary as a Sodalist, His Holiness, Pope Pius XII described devotion to Our Lady so clearly and forcibly that all other definitions seem useless.

> The Marian devotion of a Sodalist of the Most Holy Virgin cannot therefore be a piety meanly interested, which sees in the powerful Mother of God only a distributor of benefits, above all of a temporal order; only a devotion of secure repose, which thinks only of removing from its life the holy cross of anxieties, of struggles, of sufferings; only a sensible devotion of sweet consolations and of enthusiastic manifestations; and only—no matter how holy it may be—a devotion too exclusively solicitous of one's own spiritual advantages. A Sodalist, truly a son of Mary, a knight of the Virgin, cannot content himself with a simple service of honor; he ought to be at her call in everything; he ought to make himself the guardian, the defender of her name, of her exalted prerogatives, of her cause, to carry to his brethren the graces and heavenly favors of their common mother, to combat without truce at the command of her who "destroys all heresies in the whole world!"

Devotion to Our Lady, as the Holy Father sees it, is at once virile, active, zealous, a contagious thing that cannot contain itself, but driven by love tends to spread itself. Though it is a realistic and practical definition, it is embarrassing. One hesitates to use so practical a definition in evaluating the devotion of any group of American Catholics because the ideal is so high that it seems hopeless to expect its realization in any country. That reluctance grows to monumental proportions when the object of our scrutiny is the Marian devotion of American Catholic college men. On the one hand the Sodality, perhaps the chief organization devoted to the service of Our Lady, has in the American mind been largely the possession of the ladies, while on the other hand even where it has existed in men's colleges, it has all too frequently savored of the prayer meeting or the merely pious group.

Despite the associations of the past, associations which still stick in the minds of many, there are signs here and there that devotion in terms of service as well as in terms of cultus can be found in our American colleges. Indeed, in some quarters the

report is so enthusiastic that, even when results are measured by the Pope's rigorous standard, it seems safe to predict a new and fuller flowering of devotion to Our Blessed Mother. Sidestepping an over-all statistical survey of the devotion to Our Lady, we shall concentrate on these signs of new life, preferring to point out what can be done in the service of Mary, rather than concentrating on the failures of those who claim to serve her.

Of course, if we were to look only at the special public veneration paid to Our Lady, there would indeed be no reason to blush. All our Catholic colleges have a long tradition of public cultus in honor of Mary: rosary devotions in October, daily sermons during May, special celebrations of her feasts. With time these exercises of piety have become so much a part of our tradition that they are taken for granted. Newer practices have been added with the years and under the impulse of the revelations of Fatima many have adopted special services on the first Saturday of the month. Some few boarding colleges have even put in a daily rosary, for peace, on each corridor. While such practices indicate an atmosphere in which the praise of the Blessed Virgin is a natural and acceptable thing, they are liable to fall victims to habit so that they offer a poor index of the real depth and potential of the American collegian's true devotion.

A more accurate yardstick is found in the measure of the apostolic work of Marian organizations. In the work of the Sodality and the NFCCS's National Marian Commission one discovers a new seriousness and a spirit of sacrifice which are signs of true and realistic service of Mary. Granted that the spirit has not penetrated to all colleges nor to all phases of college life, the work of these organizations does reveal the lines of approach to a deepening Marian devotion.

At least in the case of the Sodality the new earnestness is due in large part to the Apostolic Constitution *Bis saeculari,* which put in concrete terms the nature and the obligations of the Sodalist. Where once the Sodality was a catch-all organization which embraced any and all students (as in truth it still does among many groups), it has become in a large number of Catholic men's colleges an organization for the elite, the union of Mary's carefully screened and trained clients.

Remarkably enough, the change is not the work of the moderators and directors alone. In a number of cases the members themselves, on learning of the Pope's directives, have insisted on this tightening up, and in the vast majority of cases the men themselves have been the power which put in means effective of the goal. The seriousness of their attitude is well illustrated by a Sodality in which one hundred of the older members voluntarily underwent a second probation in order to assure themselves that they were really worthy. Not uncommon is the case of the candidate who postpones his consecration to Mary because he does not feel that he is as yet prepared to undertake the full responsibilities of a Sodalist. This consciousness of the grave obligations imposed by the consecration is not limited to the few. In reply to the final question on a probationer's examination: "Do you feel that your observance of the rules during the probation warrants your admission to perpetual consecration?" as many as fifty percent have been known to reply in the negative. Granted that most were over-strict in their self-evaluation, the answers were honest.

In general, then, the collegiate Sodalist has arrived at the realization that full and complete devotion to Our Lady involves a heavy responsibility which is to be undertaken only after due consideration. Of course this is and must be the attitude of the well informed and zealous director, but to find it so firmly rooted in the minds of the candidates and even in entire student bodies is ample proof of the depth of true Marian devotion.

Equally indicative of this new seriousness is the new picture of the Sodalist which finds place in the minds of the general student body. While the new ideal may not have taken root in all locales, its emergence gives good grounds to hope for its spread. The Sodalist is now looked on as a man with the courage to sacrifice himself to an organization which demands his time and work, but will not promise him the glory of a big name on the campus. It is generally recognized on the campus where real Sodalities flourish, that the complete devotion to Mary is full-time work, calling for a real man.

While these attitudes and trends are important, the real confirmation and proof that devotion to Our Lady has undergone a deepening is to be found in the principles that govern the selection of apostolic work to be performed by the troops of Mary. While

the American tendency to organize displays and spectacles is still strong, the Marian organizations in men's colleges have come to prefer spiritual works of a more personal and continuous nature. The promotion of the individual's religious life, work on convert classes, study groups and the like are coming to occupy a larger and larger place in the collegiate apostolate. Even in the works which take the student outside the school: speakers' guilds, catechetical instruction, and the guidance of underprivileged youngsters, the trend has been for Sodalists to choose areas of activity which call for a real sacrifice of time and energy.

Perhaps this method of selecting activities which are more than hobbies has no significance of itself, but when coupled with the insistence that these groups do not want the man who will not work, it provides grounds for the hope that American collegians can realize the Pope's ideal of true devotion to the Blessed Virgin Mary.

Perhaps these new directions have not made themselves felt in the majority of Catholic men's colleges; I leave that question to the statisticians, but the trend is there. The emphasis, and we can only thank Mary herself for this, is on the expression of devotion in service.

While this is the brighter side of the American collegian's devotion to Mary, it must be confessed that there are aspects of his relation to Mary which are somewhat disturbing. In an effort to test the intellectual solidity of this devotion, I have on numerous occasions tossed out a challenge. Stating flatly that I did not have much faith in the collegian's devotion to Mary, I looked for group reactions and the reasons used to refute my contention. The results of such informal methods may not be scientifically accurate, but they may perhaps indicate lines of strength and weakness.

It must be admitted that the average collegian resented such an implication. His education and home environment, his frequent contact with the Sodality and similar organizations have fitted him with what is an almost instinctive reverence for the Mother of God. Such tremendous work as Father Peyton's family rosary crusade has in many cases bound him to the practice of a real and fruitful use of the rosary. Yet, for all this the average collegian knows little about Our Lady.

Granted that most know that she is their Mother, know her privileges and titles, only a few are familiar with her life, while even a smaller number have entered completely into the spirit of her life. Individuals may know these things, but the group does not. Even the rare individual, however, has but a feeble appreciation of Mary's part in the Redemption and the life of the Church.

The collegian is not to blame for this state of affairs. Where his education, secular and religious, has advanced, his understanding of Mary has remained undernourished because all too frequently the preaching he hears and the books he is given to read on Mary are geared, not for the educated Catholic, but for the lowest of intellectual levels. Devotion and knowledge cannot grow on what is, intellectually speaking, a bread and water diet.

This might seem like a strange point to bring up except for the fact that growth in true devotion, which includes growth in imitation, demands an expanding intellectual background geared to the educational level of the individual. The failure to apply this principle has been widespread as can be seen from the ignorance even of fundamentals. Ask such basic questions as these, if you doubt the truth of that statement. How do you know that Mary was humble? Of what importance is the doctrine of the Assumption to you? All too frequently no answer will be forthcoming. Yet unless the questions can be answered, the personal and intellectual side of Marian devotion remains a sort of wraith-like creature, a vague and only half-effective force. Yet even when the fundamentals have been grasped, there remains the more penetrating and theological dimension of Marian knowledge. Only when the client of Mary understands her part in the Redemption, the beautiful interplay between her privileges and the whole life of the Church, only when he sees Mary in her true relation to Christ, can he find the nourishment which brings devotion to its perfection.

Appearances aside, the question of the intellectual depth is not purely academic in the lives of collegians. Be shocked, if you will, but there are students, and one suspects that there will be an increasing number of them, who back away from Mary because they balk at the mawkish sentimentality that is often passed off as a foundation for devotion to Mary. The American collegians want the facts. Living in a hard and practical world, they demand hard-headed devotion, something that can support the trials they face.

We insist that love should be a thing of the head as well as of the heart, and the collegian, taking us at our word, rightfully refuses to heed the emotional and poorly explained exhortations to love his Mother Mary. He will love her, he wants to love her, but not for the wrong reasons.

One may attempt to detect a contradiction between these last statements and the more enthusiastic opening sections of this article. There is no contradiction but only the obvious conclusion that Mary, the patroness of our country, has led men to herself and her service. She has definitely done her part; it is now up to the spiritual directors, student counsellors and directors of Sodalities to do their share in deepening and broadening the devotion which she has initiated.

Despite all the promise and beauty of the American collegian's devotion, there remains a cynical cast in many minds. Even priests and seminarians have been known to fix an icy eye on the limitations of the formerly female atmosphere of the Marian organizations, and then to rest satisfied that the Sodality and the Legion of Mary are not for college men. To the cynical, to the self-satisfied, to the complacent, only one thing can be said—Mary continues to lead men to God through her organizations. Wherever the Sodality and the Legion of Mary flourish, the sons of Mary are accepting vocations to the priestly and religious state. These clients are not the emotional, the hopeless, the disappointed, but the well-endowed, the virile, those who do or could possess everything in this world.

It may seem strange to some that an article which describes the devotion to Mary does not have at least a few pious stories to serve as illustrations of Mary's work in the interior life. The omission was deliberate. Anyone who has worked with American men and boys knows that theirs is a deep and almost modest reticence about the workings of grace within them. As a group they seem to prefer physical torture to the revelation of inner relations with God and His Mother. It would have been embarrassing and perhaps imprudent to use as illustrations, manifestations that were given in all confidence. More important, and we may thank God for this, such illustrations are not necessary in the face of their actions. If the devotion is largely hidden and perhaps not fully developed, the seeds of it are there with a promise so great, judging by present results, that everyone connected with youth

must feel the challenge. If the potential is never realized, the fault, surely, will not lie with Our Lady or with the students in our Catholic men's colleges.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for January, 1905, is entitled "The Founders of the Church in Idaho." It is the first of a series by Fr. Cyril Van der Donckt, and narrates the missionary careers of Bishop Louis Lootens and Father Mesplié, who labored in that territory toward the middle of the nineteenth century. It is interesting to note the relations, mostly friendly, that existed between the missionaries of those days and the military commanders of the regions in which they labored. . . . Fr. Ethelred Taunton, writing from Rome, advocates "Hobbies for Ecclesiastics," under which he includes artistic carving, the making of church vestments, social and civic work, as well as the study of patristics, theology and liturgy. . . . Fr. Wyman, C.S.P., writing on "The Old Apologetics," strongly recommends the use of the traditional apologetic methods. He says: "The external proofs of Revelation should not be given a secondary place. . . . The divine polity demands acceptance of the external proofs of Revelation just as much as it does that of the truth revealed through it." . . . An interesting decision of the Inquisition, given in the *Studies and Conferences,* declares that in giving private Baptism the natives of the Gilbert Islands in the Pacific, whose language has no specific term for "Holy Ghost," may use words which signify "Good Spirit." . . . This section also contains an interesting account of a sixteenth-century Franciscan, Bishop Francesco Gonzaga, who had much to do with the realization of the vocation of Aloysius Gonzaga to the Jesuit Order. . . . We are informed that the cape on the cassock is permitted to vicars general, irremovable rectors and rectors of seminaries, but not to removable parish priests. . . . The rules for the pronunciation of Latin approved by the Bishops of Ireland are published in this issue.

F. J. C.

A NEW WORK ON MORALS AND MEDICINE

In the fall of 1954 the Princeton University Press published a book entitled *Morals and Medicine*.[1] The author is Dr. Joseph Fletcher, an Episcopalian clergyman, professor of pastoral theology and Christian ethics at the Episcopal Theological School in Cambridge, Massachusetts. The book presents in substance the series of Lowell Lectures, which Dr. Fletcher delivered at Harvard University in 1949.

Dr. Fletcher's division of his work is clear and definite. He treats a limited number of questions—the right of a dying patient to know the truth, contraception, artificial insemination, sterilization, and euthanasia. Abortion is also considered as an adjunct of other questions.

It is gratifying to note that on the first point treated by Dr. Fletcher—the right of a dying person to know his condition—Catholic theologians would wholeheartedly agree. Dr. Fletcher says:

> There are many ways by which a physician can deceive his patient, either by misrepresenting the facts as he sees them or by withholding them. Our opinion is that in either case such deceptions are morally speaking unlawful, being acts of theft because they keep from the patient what is rightfully his (the truth about himself) or acts of injustice because they deny to another what is his due as a free and responsible person. . . . It seems fair to say that the right of the patient to know the truth is clear on moral grounds, and this is true whether or not our ultimate sanction for loyalty to truth and to personal rights is religious.[2]

If this doctrine were proclaimed and emphasized more widely, there might be a louder protest against the pagan attitude of so many doctors who consider it a most laudable procedure to keep a dying patient in ignorance as to his true condition, so that he will slip out of life unaware that his earthly sojourn is ending.

Unfortunately, praise cannot be given to the other portions of Dr. Fletcher's work, his discussion of the moral aspect of contraception, artificial insemination, eugenic sterilization, euthanasia and abortion. All of these practices Dr. Fletcher believes are justifiable,

[1] *Morals and Medicine.* By Joseph Fletcher. Princeton, N. J.: Princeton University Press, 1954. Pp. xx + 244. $4.50.

[2] *Ibid.*, pp. 45, 52.

at least under certain circumstances. Catholics cannot agree with him, for they believe these five procedures (restricting abortion to *direct* abortion) are at variance with God's law. However, it is not precisely from this standpoint that I am objecting, but from the standpoint of the methods employed by Dr. Fletcher in proposing and upholding his views. Whatever conclusions a writer may reach in a discussion presented as a scholarly study, he has an obligation to observe the rules of scholarship. He must attempt to be logical in his argumentation; above all, he must be most exact in his presentation of facts and in his references to other works on his subject. This is particularly true in regard to the writings of those who differ from him. And he is supposed to be thoroughly familiar with opinions which he criticizes.

I regret to state that these norms of genuine scholarship have been egregiously violated in *Morals and Medicine*. This is particularly regrettable in view of the fact that the Lowell Lectures, as Dr. Fletcher tells us in the Preface,[3] are supposed to be a "more erudite" rather than a popular presentation of their subject. The importance of the points treated certainly calls for scholarship of the highest excellence, which makes its absence deplorable.

Space will permit a critical judgment on a comparatively few excerpts from the work; hence, it should be understood that the following points are intended only as samples, not as a complete enumeration of the features that call for unfavorable comment.

The fundamental argument used by Dr. Fletcher to establish the moral lawfulness of contraception, sterilization, etc., is briefly this: the increase of knowledge and technical skill in the prevention of birth, parenthood, etc., gives us the freedom to choose contraception, parenthood, etc., or not; hence we are morally justified in making use of these means of preventing conception, parenthood, etc. Thus, he says: "With the medical technology of contraception, parenthood and birth have become questions of moral responsibility; we are able to control the incidence of fertility. No longer do we have to choose between reproduction *or* continence. . . . With the technology of sterilization, we are able to choose for or against fertility itself. Sterilization gives us decisive control over parenthood, makes it our responsibility whether to be parents at all."[4]

[3] *Ibid.*, p. xiv.

[4] *Ibid.*, p. 13.

Again, he tells us that the criteria of moral status are fundamentally the "two basic postulates always present in ethics, (a) freedom of choice and (b) knowledge of the things between which to choose."[5]

In other words, Dr. Fletcher has confused *physical* freedom (the *power* to do something) with *moral* freedom (the *right* to do it). He refers to this distinction once,[6] but then fails to observe it throughout his book. One could draw all manner of absurd conclusions respecting the morality of human actions from such a neglect of a most important distinction. Nowadays a man may have acquired the scientific knowledge of the way to make an A-Bomb and destroy an entire city; but this knowledge and physical freedom certainly do not give him the right to do so. Consequently, to argue that since people have now discovered scientific ways of preventing conception, etc., they may do so, is a sad confusion of *can* and *may*.

Dr. Fletcher's explanation of the natural law, at least as it is proposed by Catholic theologians, is also a sorry flaw that pervades the entire book. He tells us that Catholic moralists are trying "to set us standards of right and wrong in life, health and death, with what happens in biology and physiology as the true and right thing ethically, regardless of human freedom and aspiration."[7] As Catholics understand this matter, human beings are subject to biological and physiological laws, not because such laws have any binding force in themselves, but inasmuch as they can manifest the will of God—and this latter, not the physical phenomena, is the natural law. Thus, the way in which the digestive faculties and the sexual faculties operate indicate that their respective primary purposes, in accordance with the will of the Creator, are the preservation of the life of the individual and of the race. Accordingly, if a person acts in contravention of these primary purposes in the use of these faculties—for example, by gluttony or drunkenness or contraception or adultery—he is violating the law of God, and not merely distorting the manifest purposes of natural physical powers.

Dr. Fletcher is fond of alleging differences among Catholic authorities—sometimes correctly, sometimes incorrectly. Apparently he believes that it is embarrassing to Catholic scholars to realize that there have been, and still are, disagreements in theological matters among Catholic theological authorities. This is incorrect. There have always been divergences of opinion among Catholic theo-

[5] *Ibid.*, p. 214. [6] *Ibid.*, p. 35. [7] *Ibid.*, p. 94.

logians, and there are many such today—that is, in matters on which the Church has not officially given a decision. Catholic unity of faith does not demand that every Catholic scholar agree with every other scholar, as long as the Church has not settled the question. Unity of faith, which is one of the distinctive marks of the Catholic Church, means that all accept the Church's teaching.

One example of this type of statement will exemplify this method of Dr. Fletcher. On p. 79 we read: "St. Augustine insisted in *De bono conjugale* [*sic*] that the only reason for intercourse in marriage is procreation." Then, on p. 83, he says: "Here we have a clear-cut condemnation of rhythm by one of the four great Doctors of the Church. It puts Catholic writers in something of a real quandary, among the informed students of these matters. . . . Perhaps that is why a careful examination of their literature has failed to turn up any reference to the matter."

The insinuation is that Catholic theologians are embarrassed by the fact that the teaching of St. Augustine on a certain point was later contradicted by Pope Pius XII, and consequently we do not write about this point.

Now, as far as being "in a quandary" is concerned, I have been associated with Catholic theologians for more than forty years, and the first time I discovered that they were put in a quandary by this doctrine of St. Augustine and a later change of view, now sanctioned by the Sovereign Pontiff, was when I read it in Dr. Fletcher's book. Catholics know full well, as was stated above, that there can be differences of view among theologians, including even the doctors of the Church, and the fact that a teaching of one of the doctors was later rejected by an official statement causes us not the least embarrassment. As to Dr. Fletcher's conclusion that we are reticent on this point, since a careful examination of Catholic literature had failed to turn up any reference to the matter, I must disagree with the author that his examination was careful. He would have found this point about St. Augustine's view quite thoroughly treated in many scholarly Catholic writings. Let me suggest three recent works in which the matter is discussed much more thoroughly than in Dr. Fletcher's book—*Marriage and the Family,* by Leclerq-Hanley (pp. 146 ff.), *Two in One Flesh,* by Fr. Ernest Messenger (II, 148 ff.), and the doctoral dissertation of Rev. Francis Carney, *The Purposes of Christian Marriage,* published by The Catholic University of America, and containing a

lengthy discussion on the opinion of St. Augustine (pp. 125 ff.). It would seem that the "real quandary" that Dr. Fletcher ascribes to Catholic scholars is due to his own inadequate study of the subject. Indeed, anyone familiar with profoundly scientific Catholic works—for example, the *Dictionnaire de théologie catholique*—will wonder at their absence in the bibliography of a work that purports to be a scientific and scholarly presentation of Catholic teaching.

Utterly incorrect representations of Catholic teaching, directly opposite to what the cited passage states, are not lacking in *Morals and Medicine*. Thus, on p. 178 we are told that "Lactantius declared that it is wicked to bring death upon oneself voluntarily, unless one was 'expecting all torture and death' at the hands of the pagan persecutor." The citation given is *Divinae institutiones*, vi:17. Now, anyone who takes the trouble to read this chapter of Lactantius will find that he taught the very opposite. He contrasts the attitude of Christians regarding suicide in time of persecution with the views of the pagan philosophers, and says: "Likewise it is a virtue to despise death; not that we seek it and of our own accord inflict it upon ourselves, as many and distinguished philosophers have often done, *which is a wicked and impious thing;* but that when compelled to desert God and to betray our faith, we should prefer to undergo death. . . ."[8]

Undoubtedly, the climax of inaccuracy in *Morals and Medicine* is found in a footnote on p. 161, in which Dr. Fletcher quotes as a decree of the Holy Office the proposition: "The secondary ends (of marriage) are not essentially subordinate to the primary end, but are equally principal and independent." The astounding fact is that this statement, presented by Dr. Fletcher as the teaching of the Catholic Church, is a proposition that was *condemned* by the Holy Office.

Dr. Fletcher does not hesitate to make statements without any proof whatsoever, statements which cast grave discredit on the Catholic Church. Thus, on p. 78 he says: "A hundred years ago Pope Benedict expressed his dislike yet acceptance of the mutilation of both monks and choir boys." Now, it is true, there were some Catholic theologians who taught that it is lawful for a boy to

[8] *Ante-Nicene Fathers* (American Reprint of Edinburgh Edition), VII, 183.

submit to a castrating operation in order to preserve his soprano voice and thus earn a comfortable livelihood by singing in a choir. Nowadays this view is no longer tenable, for it has been rejected by the authoritative teaching of the Church. This is only another example of the principle previously enunciated—that there can be differences of views among Catholic theologians, which eventually can be settled only by the authoritative teaching of the Church. Dr. Fletcher ascribes a decision of the Pope to Benedict XIV—who, by the way, ruled the Church from 1740 to 1758, a period which Dr. Fletcher calls *a hundred years ago*. If Dr. Fletcher had referred to a doctoral dissertation on the moral aspect of sterilization, by Rev. Joseph Lehane, published by The Catholic University in 1944 (apparently unknown to Dr. Fletcher, since it is not mentioned in his bibliography or cited in his chapter on sterilization) he would have discovered that even up to the time of the encyclical of Pope Pius XI, *Casti connubii,* in 1930, there were some theologians who believed that under certain circumstances eugenic sterilization is permissible.

But the outrageous feature of Dr. Fletcher's statement is his implication that up to the time of Pope Benedict XIV the sterilization of *monks* was practiced in the Catholic Church. What proof does Dr. Fletcher offer for this utterly untrue assertion? None, save his own authority. Later, on p. 171, Dr. Fletcher makes a reference to the statement of Pope Benedict XIV; but surely, no indication is found in this statment that sterilization of *monks* was a procedure permitted or practiced in the Catholic Church. On the contrary, the Pope declares that one who has had himself sterilized (apart from medical reasons) is to be excluded from the ranks of the clergy.

On p. 180 there is another instance of an unsupported statement, entirely ridiculous, as anyone familiar with the teachings and customs of the Catholic Church knows full well. Dr. Fletcher tells us that in the seventeenth century in Brittany an incurable sufferer could appeal to the parish priest for the Holy Stone. The implication is that this was a common and widespread practice. "The family gathered, the patient received the viaticum and last rites, and the oldest living relative raised the heavy stone above the patient's head and let it fall." How is it possible for such an absurd story to find its way into a work which is supposed to be scholarly and scientific?

These are but a few of the inaccuracies and the unproved assertions of a work that was lauded by the Boston *Herald* as "a brilliant series of arguments." It represents a type of attack on the Catholic Church and Catholic teaching which has come into vogue especially in more recent times. This method consists in proposing arguments and alleged facts with a display of scholarly ornamentation—especially an abundance of footnotes. The success of this method is found in the fact that, in order to discover the errors, one must look up the footnotes. And how many readers do trace any of the footnotes in a book of this kind? It is taken for granted that they represent the source in question correctly and adequately. This is the reason why we read on the jacket of Dr. Fletcher's book the statement by Dr. Henry Sloane Coffin that the author "has done the work thoroughly" and that of Dr. Karl Menninger praising "the earnestness, the scholarliness, the conscientiousness and the thoroughness of the author." I wonder how many of the footnotes these commentators looked up. And I wonder if they realize how limited is the scope of Dr. Fletcher's knowledge of Catholic theology. I do not say that Dr. Fletcher is to be blamed for such limitations. It is just as difficult for a person to acquire a thorough knowledge of Catholic theology without a formal course as it is for a man to make himself a competent surgeon by private study, without attending a medical school. But, when a person is so little equipped with a knowledge of Catholic theology, it is inexcusable for him to set himself up as an expert and launch criticism against a subject about which he possesses only an amateurish understanding.

It is to be regretted that this book carries with it a measure of approval from two of our greater universities—Harvard (where the Lowell Lectures were given) and Princeton (where the book has been published). We like to believe that our American universities maintain high standards, and that in their lectures and publications proper care is taken at least to avoid glaring inaccuracy in the presentation of facts. From *Morals and Medicine* one is likely to draw the opposite conclusion with regard to these two prominent institutions of learning.

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Answers to Questions

SAVING THE BLESSED SACRAMENT FROM FIRE

Question: If a church is on fire, is a priest obliged to risk his life in order to rescue the Blessed Sacrament?

Answer: The priest is not bound to risk his life in order to save the Blessed Sacrament from destruction by fire. On the contrary, he should not endanger himself to this extent. There is no *profanation* of the Holy Eucharist when the sacred species are consumed by fire. Essentially, this mode of destruction is no different from the process of digestion, and no less reverent. Hence, if there is a fire in the church the priest should not risk his life in order to remove from the tabernacle the sacred vessels containing the Blessed Sacrament, though he should remove them if this can be done without any danger, since the normal way in which every consecrated host should be consumed is Holy Communion. The case would be different if there were danger of sacrilegious profanation of the Blessed Sacrament; for in that supposition a priest should be willing to take a greater risk. But even then, it would seem, there would be no obligation to submit to a grave danger of death, although such would be a commendable procedure on the part of a good priest.

THE CONFESSION OF SINS COMMITTED BEFORE BAPTISM

Question: If an adult who has never been baptized is about to receive this sacrament, is any confession of previous sins required?

Answer: Sins committed before Baptism are not subject to the Church's jurisdictional power of the keys, exercised in the Sacrament of Penance. Consequently, they cannot constitute sufficient matter for sacramental confession and absolution. One who was never previously baptized is not to be obliged, or even permitted, to make a confession of previous sins as a sacramental act before receiving the sacrament of regeneration. Of course, if the convert wishes to confess some previous transgressions, especially those

that have been habitual, in order to receive advice and guidance from the priest, he may do so. But he should be definitely informed that Baptism, worthily received—that is, with faith and contrition (at least imperfect)—takes away all sins and the entire debt of punishment due to them.

EVENING COMMUNION

Question: May Holy Communion be given to the faithful in the evening in a church in which evening Mass is not celebrated? I am referring especially to First Friday Communion in a diocese in which the Ordinary has given permission for evening Mass on this day, though in the particular church where the people are gathered, expecting Holy Communion, there is no Mass. It is understood that they have fulfilled the required condition of fasting three hours from solids and one hour from liquids.

Answer: From the Constitution *Christus Dominus* and the Instruction of the Holy Office that accompanied it, it seems evident that Holy Communion may be given in the evening only in conjunction with a Mass. In his excellent commentary, *The New Eucharistic Legislation,* Fr. John C. Ford, S.J., says: "On an occasion when the Ordinary could permit the evening Mass but has not done so, or on an occasion when he has given the permission but there is no priest available to say it, it would not be permissible to distribute Communion to a group of the faithful who are fasting according to the norms for evening Mass (having eaten solid foods earlier in the day). The concession of the mitigated fast (three hours from solids, one hour from liquids, except water) is granted only in connection with the actual celebration of the evening Mass" (p. 111). Of course, if a person has confined his diet to non-alcoholic liquids up to one hour before the time of Holy Communion, he could receive the Blessed Sacrament even at a late hour of the day, in accordance with Canon 867, § 4. I would add, also, that by a reasonable use of *epikeia,* if a Mass in the evening has been announced, and a considerable number of the faithful have come, prepared to receive Holy Communion, this privilege could be accorded them in the event that, because of some unexpected occurrence, such as the illness of the priest, Mass cannot be celebrated.

VALIDITY OF CONFESSION

Question: In the recent edition of *Summa theologiae moralis* by Noldin-Schmidt-Heinzel (Innsbruch, 1954), III, 293, it is stated that if a confessor did not understand *any* of the sins told by the penitent, the absolution would be invalid because there was nothing on which the confessor could sacramentally pass judgment. Evidently there is question of mortal sin, and by *understanding* is meant the recognition of the specific nature of the sin. Is this statement correct?

Answer: If the opinion in question is taken literally, as applicable to all circumstances, it is difficult to see how it can be reconciled with certain principles pertinent to the Sacrament of Penance admitted by all theologians. Unquestionably, there are certain circumstances in which the penitent can be absolved after a merely generic confession, which includes no mention of the specific nature of his sins, but indicates simply that the penitent has committed sin. Such a mode of confession would be valid and lawful on the part of a large group of soldiers about to take part in a dangerous battle. In a case of this kind the priest has understood no particular sin, yet the confession and the absolution are certainly valid. Therefore, it is not correct to say, without any qualification, that if the confessor has not understood any particular sin, he cannot impart valid absolution. Of course, if the priest has not understood the specific nature of the sins confessed—for example, because of distraction, drowsiness, deafness on the part of the priest, or the lack of clear enunciation on the part of the penitent—he must ordinarily ask the penitent to repeat what has been missed, at least if there is reason to believe that it contains grave matter. But there are times when the priest would be justified in imparting absolution even when he has not understood any sin in its specific nature. Thus, if the penitent finds it very difficult to enunciate properly, because of illness or some physical defect, and there is no hope that another attempt will produce a more satisfactory confession, the confessor may absolve him, even though he has not understood any particular sin in its specific nature.

FRANCIS J. CONNELL, C.SS.R.

DISTRIBUTING HOLY COMMUNION

Question: I have observed that there is no uniformity among priests at the time Holy Communion is distributed to the faithful. Is the tabernacle to be closed or remain open at this time?

Answer: Rubricians tell us that the tabernacle door should be closed after the ciborium has been removed unless the tabernacle is free from any other sacred vessels.

CLARIFICATION

In a recent issue a question was asked and discussed about substituting the scapular medal for the wool scapular. We stated that on one side of the medal should appear the image of Christ. We wish to be more explicit and remind our readers that it is not any image of Our Lord but the image of the Sacred Heart of Our Lord.

One of our readers submitted the following addition to that same question. "The scapular medal may be worn instead of the cloth scapular. It enjoys all the spiritual benefits and privileges of the cloth scapular, *with the exception of the 500 days' indulgences* which may be gained by kissing the cloth scapular. The indulgence was granted by Benedict XIV "in order that one may see that the brown scapular be worn. We concede to it . . . a grace that the scapular medal shall not enjoy."

SECOND ABLUTION WHEN BINATING

Question: I have the faculty to binate. During the summer months my first Mass is said at eight-thirty in the morning, and my second Mass at five in the afternoon. May I take wine at the second ablution of my first Mass? If not, why not?

Answer: The instructions concerning the New Eucharistic Legislation permit priests who are allowed to binate or trinate to take the ablutions at the end of the prior Mass or Masses but the ablutions should consist of water only. If wine is taken inadvertently, the Mass or Masses may be said, "at least if there is some necessity of saying them." (Ford, *The New Eucharistic Legislation.*)

CORRECT PROCEDURE FOR ANGELUS AND LITANY

Question: I have seen the custom of reciting the *Gloria Patri,* etc. at the end of the Angelus. Is the *Gloria Patri* really a part of the Angelus prayer, and if so, must it be said? On other occasions I have heard the Angelus concluded with the *Oremus* only? What is the right procedure in its recitation?

Again, what is the correct way of reciting the *Kyrie Eleison,* etc. at the beginning of a Litany? Must the *Kyrie* and *Christi,* etc. be duplicated? I refer principally to the Litany of the Blessed Virgin Mary. In some places, the beginning of the Litany is repeated and in others it is not.

If the Oration at the end of the Litany is changed according to the season of the year as found in some prayer books is the indulgence lost?

Answer: (1) The *Preces et Opera, Enchiridion Indulgentiarum* gives the Angelus without the *Gloria Patri.* Very probably this is just a pious custom that has grown up and been perpetuated locally. We must confess that we have never before heard of it. All manuals of piety and prayer books consulted have no indication of adding the *Gloria Patri* to the recitation of the Angelus.

(2) The same above-quoted source lists the Litany of the Blessed Virgin without any petitions being duplicated. Again, we feel this is a pious custom and abuse.

(3) Again, the same source book states that the "Versiculus et oratio pro temporis diversitate immutari possunt absque indulgentiarum praejudicio."

MASS FOR *BEATUS*

Question: The founder of the Sisters stationed at our parish has been declared *beatus.* May we say the Mass of a *Beatus* on days when the votive Mass is permitted?

Answer: Father O'Connell warns us that apart from an Apostolic Indult, we are not permitted to celebrate the Mass of a *Beatus* as a votive Mass, even when the celebration of his feast is permitted and authorized for a diocese or a religious community.

DIVINE PRAISES

Question: Where does the priest kneel during the recitation of the Divine Praises? Is is correct that the priest and people say together the Divine Praises and the prayer that follows?

Answer: The Congregation of Sacred Rites in a decision (No. 4179) has stated that the celebrant of Benediction may kneel either at the edge of the predella or descend to the lowest step and there recite the Divine Praises, which are repeated by the people in the vernacular. Nothing is said about any further prayers but we see no objection to the faithful and the celebrant reciting additional prayers together. Fr. O'Connell reminds us that there is no strict obligation about the recitation of the Divine Praises but that it has become an accepted custom in the United States and England.

PRIVILEGES OF ABBOTS

Question: Is an abbot entitled to four candles and a chaplain when offering Holy Mass outside of his monastery?

Answer: In Nainfa's *Costume of Prelates* we read that "at Low Mass and other offices as well as in the administration of the sacraments, an abbot should not differ from a simple priest, except in the wearing of the pectoral cross and ring. These rules bind all abbots in general, but there have been granted very numerous privileges to individuals or communities, so that the restrictions imposed by the decree of Alexander VII are very seldom observed to the letter."

CHOOSING ONE'S OWN OFFICE

Question: I have been told that I am free to choose my own office on certain days during the year. Is this correct or just some pious talk?

Answer: Father Murphy (*Practical Method of Reading the Breviary*) tells us that "knowingly to change the Office of the day for another nearly equal to it is no fault at all, if it rarely occurs (three or four times a year), and there is reasonable cause, e.g., a special devotion, or charity. If, however, this is often done, and

without a just cause, not more than a venial sin is committed (provided contempt be excluded), since the Church, in this law, has regard to the quantity rather than to the quality of the Office."

OCTOBER DEVOTIONS

Question: The Ordo in prescribing the October Devotions directs that these various prayers be said up to and including November 2. Why not end with the last day of October? Is there any particular reason for this custom?

Answer: Research into this problem does not come up with a satisfactory answer. The various decrees and encyclicals reveal nothing about the extension of this devotion to November 2. We are inclined to go along with Fanfani, De Rosario, who imply that it is extended so that the souls in Purgatory will be remembered.

TABERNACLE LINING

Question: What is the proper lining for a marble tabernacle? May it be left in its finished state as installed or must it be gold leafed or lined with a fabric?

Answer: The Congregation of Sacred Rites has in various decrees stated that the interior of the tabernacle must be lined with white silk. However, in the absence of a white silk lining the interior of the tabernacle may be gold or silver plated. Msgr. Collins tells us "that gilt wooden lining is permissible and is more durable than the silk lining."

WALTER J. SCHMITZ, S.S.

OUR DUTY TO THE HOLY FATHER

Our duty [to the Holy Father] is . . . to follow him whither he goeth, and never to desert him, however we may be tried, but to defend him at all hazards, and against all comers, as a son would a father, and as a wife a husband, knowing that his cause is the cause of God.

—John Henry Cardinal Newman in *Sermons on Various Occasions* (London: Longmans, Green, and Co., 1908), p. 287.

Analecta

I

OUR HOLY FATHER'S DISCOURSE *MAGNIFICATE DOMINUM*[1]

"Magnify the Lord with me; together let us extol His name,"[2] for by a new favor from Heaven has Our desire been fulfilled, and at the same time We rejoice at the sight of you, beloved sons and venerable brothers, gathered before Us in such large numbers. And the consideration of the new liturgical feast of Mary, Mother of God and Queen of Heaven and Earth, which We just recently solemnly proclaimed, swells Our holy joy; for it is only fitting for her children to rejoice when they see an increase of honor accorded their mother.

Yet, though she is Queen of all, the Blessed Virgin Mary rules over you, and your plans and undertakings, by a special title and in a more intimate way, for she has long been invoked under that singular and glorious title of Queen of the Apostles. For, being the mother of fair love, and of fear, and of knowledge, and of holy hope,[3] what does she desire more eagerly, and strive for more earnestly, than that the authentic worship of the true God be ever more deeply implanted in souls, a more genuine charity glow in them, a pure fear of God rule their plans, a hope solidly based on the promise of immortality be a solace in this sad exile on earth? All these virtues are being cultivated among men through the labors and efforts you expend on your apostolic tasks, so that, leading their earthly lives in sobriety, justice and piety, they may win everlasting happiness in heaven. It is, therefore, under the guidance and protection of Mary, ever Virgin, Mother and our Queen, that We decided to treat some points, which, We trust, will prove helpful to you and to the work you are devotedly engaged in of tending the Lord's harvest.

[1] The Vatican Press Office translation of the discourse delivered in Latin by His Holiness, Pope Pius XII, on Nov. 2, 1954, to the Cardinals, Archbishops and Bishops gathered in Rome in honor of Our Lady.

[2] *Psalm* 33:4.

[3] Cf. *Ecclus.* 24:24.

At the beginning of June, on the occasion of the canonization of St. Pius X, We spoke to the large group of Bishops who had come to Rome to honor the new Pope-Saint. Our topic was that teaching office which by divine institution and right belongs to the successors of the Apostles, under the authority of the Roman Pontiff. Now continuing that address, as it were, We are pleased to speak to you of two other closely related functions which concern you and demand your thought and care—the priesthood, and the government of the Church. Let Us turn Our thoughts once more to St. Pius X.

From the story of his life we know what the altar and the Sacrifice of the Mass meant to him, from the very day on which he first offered the Holy Sacrifice to God, a newly ordained priest pronouncing for the first time with trembling lips "Introibo ad altare Dei." It was the same throughout his priestly life, as pastor, as spiritual director of a seminary, as Bishop, as Cardinal-Patriarch, finally as Supreme Pontiff. The altar and the Mass were the source and very center of his piety, his repose and strength in labors and difficulties, the source of light, courage, unflagging zeal for God's glory and the salvation of souls. This Pontiff, just as he was and is a model teacher, was and is a model priest.

The particular and chief duty of the priest has ever been "to offer sacrifice"; where there is no true power to offer sacrifice, there is no true priesthood.

This is also perfectly true of the priest of the New Law. His chief power and duty is to offer the unique and divine sacrifice of the most High Eternal Priest, Jesus Christ Our Lord, which Our Divine Redeemer offered in a bloody manner on the Cross, and anticipated in an unbloody manner at the Last Supper. He wished it to be constantly repeated, for He commanded His Apostles: "Do this in remembrance of Me."[4] The Apostles, therefore, and not all the faithful, did Christ ordain and appoint priests; to them He gave the power to offer sacrifice. Concerning this noble duty of offering the sacrifice of the New Law, the Council of Trent taught: "In this divine sacrifice which takes place at Mass, the same Christ is present and is immolated in an unbloody manner, who once on the Cross offered Himself in a bloody manner. For the victim is one and the same, now offering

[4] *Luke* 22: 19.

through the ministry of priests, who then offered Himself on the Cross; only the manner of offering is different."[5] Thus the priest-celebrant, putting on the person of Christ, alone offers sacrifice, and not the people, nor clerics, nor even priests who reverently assist. All, however, can and should take an active part in the Sacrifice. "The Christian people, though participating in the Eucharistic Sacrifice, do not thereby possess a priestly power," We stated in the Encyclical *Mediator Dei*.[6]

We realize, Venerable Brothers, that what We have just said is quite familiar to you; yet We wished to recall it, since it is the basis of, and motive for what We are about to say. For there are some who have not ceased claiming a certain true power to offer sacrifice on the part of all, even laymen, who piously assist at the Sacrifice of the Mass. Opposing them, We must distinguish truth from error, and do away with all confusion. Seven years ago, in the same Encyclical We just quoted, We reproved the error of those who did not hesitate to state that Christ's command, "do this in remembrance of Me," "refers directly to the entire assembly of the faithful, and only afterwards did a hierarchical priesthood follow. Hence, they say, the people possess a true sacerdotal power, the priest acts only on an authority delegated by the community. Wherefore they think that 'concelebration' is the true Eucharistic sacrifice, and that it is more fitting for priests and people together to 'concelebrate' than to offer the Sacrifice in private, with no congregation present." We also recalled to mind, in that Encyclical, in what sense the celebrating priest can be said "to take the place of the people"; namely "because he bears the person of Jesus Christ our Lord, Who is the head of all the Members, and offers Himself for them; thus the priest goes to the altar as a minister of Christ, subordinate to Christ, but ranking above the people. The people, however, since in no way do they bear the person of our Divine Redeemer, and are not mediators between themselves and God, cannot in any way share in sacerdotal rights."[7]

In considering this matter, it is not only a question of measuring the fruit that is derived from the hearing or offering of the Eucharistic sacrifice—it is indeed possible that one derive more fruit from a Mass devoutly and religiously heard than from a

[5] *Sess.* XXII, *cap.* 2 (*DB* 940).
[6] *AAS*, XXXIX (1947), 553.
[7] *Ibid.*, pp. 553 f.

Mass celebrated with casual negligence—but of establishing the *nature of the act* of hearing and celebrating Mass, from which the other fruits of the sacrifice flow. Omitting any mention of the acts of worship of God, and thanksgiving to Him, We refer to those fruits of propitiation and impetration on behalf of those for whom the Sacrifice is offered, even though they are not present; likewise the fruits "for the sins, penalties, satisfactions and other needs of the faithful still alive, as well as for those who have died in Christ, but are not yet fully purified."[8] When the matter is thus regarded, an assertion which is being made today, not only by laymen but also at times by certain theologians and priests and spread about by them, ought to be rejected as an erroneous opinion: namely, that the offering of one Mass, at which a hundred priests assist with religious devotion, is the same as a hundred Masses celebrated by a hundred priests. That is not true. With regard to the offering of the Eucharistic sacrifice, the actions of Christ, the High Priest, are as many as are the priests celebrating not as many as are the priests reverently hearing the Mass of a Bishop or a priest; for those present at the Mass in no sense sustain, or act in, the person of Christ sacrificing, but are to be compared to the faithful layfolk who are present at the Mass.

On the other hand, it should not be denied or called in question that the faithful have a kind of "priesthood," and one may not depreciate or minimize it. For the Prince of the Apostles, in his first Letter, addressing the faithful, uses these words: "You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people";[9] and just before this, he asserts that the faithful possess "a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ."[10] But whatever is the full meaning of this honorable title and claim, it must be firmly held that the "priesthood" common to all the faithful, high and reserved as it is, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the sacrifice of Christ Himself, since the priest fully and properly so called bears the person of Christ, the supreme High Priest.

We note with joy that in many dioceses there have sprung up special liturgical institutes, that liturgical groups have been estab-

[8] *Conc. Trid. Sess.* XXII, *cap.* 2 (*DB* 940).
[9] *I Pet.* 2:9. [10] *Ibid.*, 2:5.

lished, that moderators to promote interest in the liturgy have been nominated, that diocesan or inter-diocesan rallies on liturgical matters have been held, and gatherings have been held, or will be organized, on an international level. We are happy to hear that, in some places, the Bishops were present in person and presided at these gatherings. These meetings sometimes follow a definite program, viz. only one offers the Mass, and others (all or the majority) assist at this one Mass, and receive the Holy Eucharist during it from the hands of the celebrant. If this be done for a good and sound reason, and the Bishop, to avoid scandal among the faithful, has made no contrary decision, the practice is not to be opposed, so long as the error We have mentioned above is not underlying it. Then, with regard to the matters dealt with at these gatherings, there are discussions on points of history, doctrine and the conduct of life; conclusions have been arrived at and motions drawn up which seem necessary or in keeping with greater progress in this study, but subject to the decision of proper ecclesiastical authority. But this movement to study the sacred liturgy does not stop at the holding of these gatherings; alongside them continually grow and develop experience and practice, so that the faithful, in ever greater numbers, are being influenced to an active union and communion with the priest who is carrying out the sacrifice.

But, Venerable Brothers, however you show favor—and rightly—to the practice and development of the sacred liturgy, do not allow those studying this subject in your dioceses to withdraw from your guidance and watchfulness, or to adapt and change the sacred liturgy according to their own judgment, contrary to the Church's clearly declared norms: "It is the function of the Apostolic See alone to determine the sacred liturgy and to approve liturgical books,"[11] and particularly with regard to the celebration of Mass: "All other custom to the contrary being revoked, a priest celebrating must observe accurately and devoutly the rubrics of the books of his own rite, and take care not to add other ceremonies or prayers at his own whim."[12] And do you give no consent or permission to attempts of this kind, or to movements which are more daring than prudent.

[11] *Can.* 1257.

[12] *Can.* 818.

"Being made a pattern to the flock";[13] the words of St. Peter especially refer to Bishops, as having, and exercising, the office of shepherd. The special and personal note of the Pontificate of Pius X was indeed this aspect and habit of "Shepherd." To put it briefly, after he reached the highest office in the apostolic ministry, it was clear to all that there had been raised to the Chair of the Prince of the Apostles a priest who had grown up in the care of souls, who had been from the beginning of his priesthood, and who continued to be, a shepherd of souls, until he was set to feed the whole flock of Christ. The unvarying principle which he kept in his action, the aim of life which he set himself, was "salvation of souls." If he desired to "renew all in Christ," it was a desire for the sake of the salvation of souls. To this end and function he, in some way, subordinated all his actions. He was the good shepherd in the midst of his flock, anxious about its needs, troubled by the dangers threatening it, entirely devoted to the leading and guiding of the flock of Christ in the way of Christ.

But is not Our present purpose, Venerable Brothers, while We are addressing you, shepherds of your flocks, to sketch again a noble image and perfect pattern from the saintly Pontiff and shepherd. We wish rather—as We did with the teaching power and priesthood of Bishops—to mention some points which, especially in Our times, demand the interest, voice and activity of a dedicated shepherd.

And first, there are some noticeable attitudes and tendencies of mind which presume to check and set limits to the power Bishops (the Roman Pontiff not excepted) have as genuine shepherds of the flock entrusted to them. They fix their authority, office and watchfulness within certain bounds, which concern strictly religious matters, the statement of the truths of the faith, the regulation of devotional practices, administration of the Sacraments of the Church, and the carrying out of liturgical ceremonies. They wish to restrain the Church from all undertakings and business which concern life as it is really conducted—"the realities of life," as they say. In short, this way of thinking in the official statements of some lay Catholics, even those in high positions, is sometimes shown when they say: "We are perfectly willing to see, to listen to, and to approach Bishops and priests in their Churches, and regarding

[13] *I Pet.* 5: 3.

matters within their authority; but in places of official and public business, where matters of this life are dealt with and decided, we have no wish to see them or to listen to what they say. For there it is we laymen, and not the clergy—no matter what rank or qualification—who are the legitimate judges."

We must take an open and firm stand against errors of this kind. The power of the Church is not bound by the limits of "matters strictly religious," as they say, but the whole matter of the natural law, its foundation, its interpretation, its application, so far as their moral aspects extend, are within the Church's power. For the keeping of the Natural Law, by God's appointment, has reference to the road by which man has to approach his supernatural end. But, on this road, the Church is man's guide and guardian in what concerns his supreme end. The Apostles observed this in times past, and afterwards, from the earliest centuries, the Church has kept to this manner of acting, and keeps to it today, not indeed like some private guide or adviser, but by virtue of the Lord's command and authority. Therefore, when it is a question of instructions and propositions which the properly constituted shepherds (i.e. the Roman Pontiff for the whole Church, and the Bishops for the faithful entrusted to them) publish on matters within the natural law, the faithful must not invoke that saying (which is wont to be employed with respect to opinions of individuals): "the strength of the authority is no more than the strength of the arguments." Hence, even though to someone, certain declarations of the Church may not seem proved by the arguments put forward, his obligation to obey still remains. This was the mind, and these are the words of St. Pius X in his Encyclical Letter *Singulari quadam* of Sept. 24, 1912:[14] "Whatever a Christian man may do, even in affairs of this world, he may not ignore the supernatural, nay, he must direct all to the highest good as to his last end, in accordance with the dictates of Christian wisdom; but all his actions, in so far as they are morally good or evil, that is, agree with, or are in opposition to, divine and natural law, are subject to the judgment and authority of the Church." And he immediately transfers this principle to the social sphere: "The social question and the controversies underlying that question . . . are not merely of an economic nature, and consequently such as can be settled while the Church's authority is ignored, since, on the con-

[14] *AAS*, IV (1912), 658.

trary, it is most certain that it [the social question] is primarily a moral and religious one, and on that account must be settled chiefly in accordance with the moral law and judgment based on religion."[15]

Many and serious are the problems in the social field—whether they be merely social or socio-political, they pertain to the moral order, are of concern to conscience and the salvation of men; thus they cannot be declared outside the authority and care of the Church. Indeed, there are problems outside the social field, not strictly "religious," political problems, of concern either to individual nations, or to all nations, which belong to the moral order, weigh on the conscience and can, and very often do, hinder the attainment of man's last end. Such are: the purpose and limits of temporal authority; the relations between the individual and society, the so-called "totalitarian state," whatever be the principle it is based on; the "complete laicization of the State" and of public life; the complete laicization of the schools; war, its morality, liceity or non-liceity when waged as it is today, and whether a conscientious person may give or withhold his co-operation in it; the moral relationships which bind and rule the various nations.

Common sense, and truth as well, are contradicted by whoever asserts that these and like problems are outside the field of morals, and hence are, or at least can be, beyond the influence of that authority established by God to see to a just order and to direct the consciences and actions of men along the path to their true and final destiny. This she is certainly to do not only "in secret," within the walls of the Church and sacristy, but also in the open, crying "from the rooftops" (to use the Lord's words, *Matt.* 10:27), in the front line, in the midst of the struggle that rages between truth and error, virtue and vice, between the "world" and the kingdom of God, between the prince of this world and Christ its Saviour.

We must add a few remarks on ecclesiastical discipline. Clergy and the laity must realize that the Church is fitted and authorized, as also are the Bishops for the faithful entrusted to them, in accordance with Canon Law, to promote ecclesiastical discipline and see to its observance, i.e., to establish an external norm of action and conduct for matters which concern public order and which do

[15] *Ibid.*, pp. 658 f.

not have their immediate origin in natural or divine law. Clerics and laity may not exempt themselves from this discipline; rather all should be concerned to obey it, so that by the loyal observance of the Church's discipline the action of the shepherd be easier and more efficacious, and the union between him and his flock stronger; that within the flock harmony and co-operation reign, and each be an example and support to his fellow.

Yet, those points We have just mentioned in connection with the jurisdiction of Bishops, who are shepherds of the souls committed to their care in all those matters which have to do with religion, moral law and ecclesiastical discipline, are subjected to criticism, often not above a whisper, and do not receive the firm assent they deserved. Hence, some proud, modern spirits provoke serious and dangerous confusion, traces of which are more or less clear in various regions. The awareness, daily more strongly insisted on, of having reached maturity produces in them an agitated and febrile spirit. Not a few moderns, men and women, think that the leadership and vigilance of the Church is not to be suffered by one who is grown up; they not only say it, but they hold it as a firm conviction. They are unwilling to be, like children, "under guardians and stewards."[16] They wish to be treated as adults who are in full possession of their rights, and can decide for themselves what they must, or must not, do in any given situation. Let the Church—they do not hesitate to say—propose her doctrine, pass her laws as norms of our actions. Still, when there is question of practical application to each individual's life, the Church must not interfere; she should let each one of the faithful follow his own conscience and judgment. They declare this is all the more necessary because the Church and her ministers are unaware of certain sets of circumstances either personal or extrinsic to individuals; in them each person has been placed, and must take his own counsel and decide what he must do. Such people, moreover, are unwilling in their final personal decisions to have any intermediary or intercessor placed between themselves and God, no matter what his rank or title. Two years ago, in Our allocutions of March 23 and April 18, 1952, We spoke about these reprehensible theories and We examined their arguments.[17] Concerning the importance given to the attainment of a person's major-

[16] *Gal.* 4: 2.

[17] *Discorsi e Radio-messagi,* XIV (1952), 19 ff., 69 ff.

ity this assertion is correct: it is just and right that adults should not be ruled as children. The Apostle, speaking of himself, says, "When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child."[18] That is not a true art of education which follows any other principle or procedure, nor is he a true shepherd of souls who pursues any other purpose than to elevate the faithful entrusted to his care "to perfect manhood, to the mature measure of the fulness of Christ."[19] But to be an adult and to have put off the things of childhood is one thing, and quite another to be an adult and not to be subject to the guidance and government of legitimate authority. For government is not a kind of nursery for children, but the effective direction of adults toward the end proposed to the state.

But since We are speaking to you, Venerable Brothers, and not to the faithful; when these ideas begin to appear and to take root in your flocks, remind the faithful: (1) That God placed shepherds of souls in the Church not to put a burden on the flock, but to help and protect it; (2) that the true liberty of the faithful is safeguarded by the guidance and vigilance of pastors; that they are protected from the slavery of vice and error, they are strengthened against the temptations which come from bad example and from the customs of evil men among whom they must live; (3) that therefore they act contrary to the prudence and charity which they owe themselves, if they spurn this protection of God and His most certain help. If among clergy and priests you find some infected with this false zeal and attitude, set before them the grave warnings which Our Predecessor, Benedict XV, uttered: "There is one thing which should not be passed over in silence: We want to warn all priests, who are Our dearly beloved sons, how absolutely necessary it is, not only for their own salvation, but for the fruitfulness of their sacred ministry, that each be most devoted and obedient to his own Bishop. As We deplored in passing, not all dispensers of the sacred mysteries are free from that proud and arrogant spirit which is characteristic of our times; and it frequently happens that shepherds of the Church are grieved and opposed, where they might rightly expect comfort and help."[20]

[18] *I Cor.* 13:11. [19] *Eph.* 4:13.

[20] Encyclical Letter, *Ad Beatissimi Apostolorum Principis,* of Nov. 1, 1914 (*AAS,* VI [1914], 579).

Thus far We have spoken of pastoral care, about the persons for whose benefit it is exercised; it is not right to end Our discourse without turning Our attention to the pastors themselves. To Us and to you shepherds the holy words of the Eternal Shepherd are pertinent: "I am the good shepherd. I came that they may have life, and have it more abundantly."[21] To Peter the Lord said, "If you love me, feed my lambs, feed my sheep."[22] To these good shepherds He contrasts the hireling, who seeks himself and his own interests and is not ready to give his life for his flock.[23] He contrasts them with the Scribes and Pharisees who, greedy for power and domination, and seeking their own glory, were seated on the chair of Moses, amassing heavy and oppressive burdens and imposing them on the shoulders of men.[24] Of His own yoke the Lord said, "Take my yoke upon you! For my yoke is easy and my burden light."[25]

Frequent and mutual communication among Bishops is very helpful for the fruitful and effective exercise of the pastoral office. Thus one perfects the other in assaying the lessons of past experience; government is made more uniform, the wonder of the faithful is avoided, for often they do not understand why in one diocese a certain policy is followed, while in another, which is perhaps adjacent, a different or even a quite contrary policy is followed. To realize these purposes general assemblies, which are now held almost everywhere, are very helpful, and also the more solemnly convened Provincial and Plenary Councils, for which the Code of Canon Law provides, and which are governed by definite laws.

In addition to this union and intercourse between brothers in the episcopacy there should be added close union and frequent communication with this Apostolic See. The custom of consulting the Holy See not only in doctrinal matters, but also in affairs of government and discipline, has flourished from the earliest days of Christianity. Many proofs and examples are to be found in ancient historical records. When asked for their decision, the Roman Pontiffs did not answer as private theologians, but in virtue of their authority and conscious of the power which they received from Christ to rule over the whole flock and each of its parts. The same is deduced from the instances in which the Roman Pontiffs, unasked, settled disputes that had arisen or

[21] *John* 10:11, 10. [22] *John* 21:15, 17. [23] Cf. *John* 10:12-13.
[24] Cf. *Matt.* 23:1-4. [25] *Matt.* 11:29-30.

commanded that "doubts" be brought to them to be resolved. This union, therefore, and harmonious communication with the Holy See arises not from a kind of desire to centralize and unify everything, but by divine right and by reason of an essential element of the constitution of the Church of Christ. The result of this is not detrimental but advantageous to the Bishops to whom is entrusted the governing of individual flocks. For from communication with the Apostolic See they gain light and assurance "in doubts," advice and strength in difficulties, assistance in labors, comfort and solace in distress. On the other hand, from the "reports" of the Bishops to the Apostolic See, the latter attains a wider knowledge of the state of the whole flock, learns more quickly and more accurately what dangers are threatening and what remedies can be applied to cure the evils.

Venerable Brothers, on the day before He suffered, Christ prayed to the Father for the Apostles and at the same time for all their successors in the Apostolic Office: "Holy Father, keep in thy name those whom thou hast given me, that they may be one, even as we are . . . as thou hast sent me into the world, so I also have sent them into the world . . . that the love with which thou hast loved me may be in them, and I in them."[26]

And so We, also a presbyter, the Vicar on earth of the Eternal Shepherd, have spoken to you, our fellow-presbyters[27] and shepherds of your flocks, close to the tombs of the Prince of the Apostles and Saint Pius X, Supreme Pontiff; and at the end of Our discourse, We turn Our thoughts again to the Mass *Si diligis,* with which We began, in the preface of which we pray: "that Thou, Eternal Shepherd may not abandon Thy flock, but through Thy blessed Apostles may keep a continual watch over it. That it may be governed by those same rulers whom Thou didst set over it as shepherds in Thy place"; and in the second Postcommunion prayer we add: "Increase, we beseech Thee, O Lord, in Thy Church the spirit of grace which Thou hast given it, in order that through the intercession of Blessed Pius, Supreme Pontiff, neither the flock may be wanting in obedience to the Shepherd nor the Shepherd in care of the flock."

May God grant this prayer to all of you according to the measure of His divine liberality!

[26] *John* 17:11, 18, 26. [27] *I Pet.* 5:1.

II

OUR HOLY FATHER'S RADIO MESSAGE *INTER COMPLURES*[1]

Among the many and salutary fruits of religion which We expected when We announced that a Marian Year was to be observed throughout the whole world was Our special hope that the unique dignity of the Mother of God and her glorious gifts and privileges might be studied more profoundly and might be proposed more clearly to the Christian people. Hence it was with great pleasure that We learned of the plan to convoke a Mariological Congress here in Rome toward the end of the Marian Year. We not only approved this project from the start, but We also showed it particular favor and We supported it with Our blessing. And now, at the opening of this solemn convocation, We are very pleased to greet this most distinguished gathering of learned men, and to speak to you as a father, beloved children who have come together here in Rome from all parts of the Catholic world, to discuss in an expert and learned way, in accordance with the norms of sacred doctrine, the honor, the grace, and the power of this great Virgin and Mother, here near the tomb of the Prince of the Apostles, and under the auspices of him about whom it was said: "Confirm thy brethren."

Mariology, as something listed among theological studies (*inter theologicas disciplinas*), first of all must be based upon the solid foundation of theological doctrine. This is all the more requisite when there is a more profound investigation and when the truths of Mariology are more carefully compared and linked up with each other and with the other truths of sacred theology, as men began with praiseworthy zeal to do after the solemn definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary by Our predecessor Pius IX, and as they have done with ever-increasing good results in our own times. Such studies are not always easy and obvious, since in pursuing them and in perfecting them both what are called "positive" and "speculative" subjects (*disciplinae*) are required. Both of these are governed by their

[1] Delivered in Latin by His Holiness, Pope Pius XII, on Oct. 24, 1954, from the Papal villa at Castelgandolfo, to the opening session of the Second International Mariological Congress and the Ninth International Marian Congress in Rome.

own standards and laws. And the work of research (*investigandi . . . labor*) even in matters of Mariology is safer and more rewarding to the extent that everyone adverts to the truth that "in matters of faith and morals the immediate and universal standard of truth for every theologian" is, as We have said, the Church's sacred teaching authority (*sacrum nempe Ecclesiae Magisterium*). For, as We have explained in the encyclical letter *Humani generis,* God has given this [sacred teaching authority] to His Church "to clarify and to explain things that are contained only in an obscure, and as it were implicit, way in the deposit of faith." The Divine Redeemer has entrusted this deposit, to be explained and interpreted in an authentic way, to the Church's teaching authority alone. It is the theologian's high duty commissioned and guided by the Church to investigate this deposit thoroughly and to study and explain the nature and connections of the individual truths [within this deposit] according to the norms of sacred doctrine.

In doing this work, we must carefully take cognizance of the two sources of Catholic doctrine, the Scriptures and "tradition." In the books of both the Old and the New Testaments, the Sacred Scriptures tell us many glorious things about the Blessed Virgin. Moreover her magnificent functions and gifts, namely her Virginal Motherhood and her unspotted holiness, are expressly asserted therein. What almost constitutes a picture or a sketch of the Virgin will be found there drawn in vivid colors. But the man who considers it possible adequately to define and correctly to explain the Blessed Virgin's great dignity and sublimity from the Sacred Scriptures alone, or who thinks that these same Sacred Scriptures can be explained properly without taking Catholic "tradition" and the sacred teaching authority sufficiently into account, is very much mistaken. What We have said on another occasion, that "what is called positive theology cannot be considered as completely equivalent to historical science," certainly applies here if it applies anywhere.

It is likewise wrong to neglect or to ignore the sacred teaching authority and the Church's life and worship, as manifested over the course of the centuries, when investigating or explaining the documents of "tradition." For sometimes individual documents, when they are considered only by themselves, give little enlightenment. But when they are put together and compared with the

Church's liturgical life, and with the faith, devotion, and piety of the Christian people—which the same teaching authority sustains and directs—they become magnificent testimonies for Catholic truth. Indeed the Church, throughout all the centuries of its life, is ruled and guarded by the Holy Spirit and "is infallibly directed to the knowledge of the revealed truths" by the same Spirit, not only in teaching and defining the faith, but also in its worship and in the Catholic people's exercises of piety and devotion. Hence the students of Mariology, when they are investigating and considering the testimonies and documents of ages past and of our own period, must also take cognizance of that perpetual and ever-effective guidance of the Holy Ghost, so that they may rightly examine and express the meaning and the importance of what has been said and done.

If these standards are strictly (*sancte*) observed, Mariology will make genuine and permanent progress in inquiring ever more profoundly into the Blessed Virgin's gifts and her dignity. And thus this study [Mariology] may go along the correct middle way, avoiding whatever falsely and intemperately goes beyond the bounds of truth and keeping apart from those who are filled with a kind of unreasonable fear of conceding more than they ought to to the Blessed Virgin, or, as they frequently say, a fear that some honor and confidence is withheld from the Divine Redeemer Himself when His Mother is honored and invoked with filial reverence. Now the Blessed Mother of God, as a descendant of Adam, has no privilege or grace which she does not owe to her Son, the Redeemer of the human race. Consequently, when we admire the Mother's eminent gifts and rightly praise them, we are admiring and praising the divinity, the goodness, the love, and the power of her Son. Whatever we may do to praise the Mother upon whom He has showered so many graces will never displease the Son. The things which the Son has bestowed upon the Mother are so great as to surpass by far the graces of all men and angels, since there could never be any dignity to surpass or to equal that of the divine motherhood. Mary, as the Angelic Doctor says, has a certain infinite dignity from the infinite good that is God by the very fact that she is the Mother of God. Although it is true that, like ourselves, the Blessed Virgin is a member of the Church, still it is no less true that she is an entirely unique member (*membrum plane singulare*) of Christ's Mystical Body.

Therefore We vehemently desire, Beloved Sons, that, keeping these norms in mind, you take up the matters you are going to deal with in your sessions, and discuss and debate them with erudition, learning, expertness, and piety. May your united efforts bring about what we all desire, that the praise of Mary, God's Mother and ours, and the honor of the Divine Redeemer who has decorated and endowed her with such great graces and gifts, may be greatly increased by what you are going to do.

And, since human labor and diligence can accomplish nothing unless God favors and advances the work, We also add Our prayers that He may bless you with the light of His wisdom and the protection of His grace. In token of Our benevolence We grant each one of you, cordially in the Lord, the Apostolic Benediction.

The Spiritual Basis of Liberty

It is with *moral* liberty, whether in individuals or in communities, that We proceed at once to deal. But, first of all, it will be well to speak briefly of *natural* liberty, for while it is separate and distinct from moral liberty, natural freedom is the fountainhead from which liberty of whatsoever kind flows, *sua vi suaque sponte.* The unanimous judgment and consent of men, which is the trusty voice of nature, recognizes this natural liberty in those only who are endowed with intelligence or reason, and it is by use of this that man rightly is regarded as responsible for his actions. For, while other inanimate creatures follow their senses, seeking good and avoiding evil only by instinct, man has reason to guide him in each and every act of his life. Reason sees that whatever things that are held to be good upon earth, may exist or not, and discerning that none of them are of necessity for us, it leaves the will free to choose what it desires. But man can judge of this *contingency,* as we say, only because he has a soul that is simple, spiritual, and intellectual—a soul, therefore, which is not produced by matter and does not depend upon matter for its existence but which is created immediately by God and, far surpassing the condition of things material, has a life and action of its own—so that knowing the unchangeable and necessary reason of what is true and good, it sees that no particular kind of good is necessary for us.

—Pope Leo XIII in the Encyclical Letter *Libertas praestantissimum* (quoted in Francis J. Powers, C.S.V., *Papal Pronouncements on the Political Order* [Westminster, Md.: The Newman Press, 1952], pp. 143-44).

Book Reviews

THE WAYS AND POWER OF LOVE. By Pitirim A. Sorokin. Boston: The Beacon Press, 1954. Pp. xiv + 552. $6.00.

In 1918 the Russian Communists hunted Pitirim Sorokin. He was caught, imprisoned, and expected to be shot. During the next four years in Russia he witnessed "endless horrors of human bestiality, death, and destruction." At this time he wrote in his diary that he had formed the conviction that "cruelty, hatred, violence, and injustice never can and never will be able to create a mental, moral, or material millennium. The only way toward it is the royal road of all-giving creative love, not only preached but constantly practiced" (*Leaves from a Russian Diary,* p. 310).

For the past thirty-five years Sorokin has attempted to create an altruistic atmosphere. To aid his work he established the Harvard Research Center in Creative Altruism where he has reinforced his beliefs with scientific studies. His first work as head of the Center was *Altruistic Love* (1950). He has now published *The Ways and Power of Love.*

The large volume opens with an outline of the various aspects of love: religious, ethical, ontological, physical, biological, psychological, and social. Sorokin then presents his psychology of man, applying his theory to the experiences of all true altruists, who are, for him, "incarnations of unselfish love." For educating people to true altruism, there are several chapters on the main techniques of the Yoga, secular brotherhoods (e.g., the Hutterites), and Christian monastic systems. He concludes by mapping the main steps toward the unification of mankind into one, real, harmonious family; namely, the organization and unification "into one magnificent force, [of] the existing unconscious, conscious, and supraconscious powers of man" (p. 488).

Interesting statistics and inductions fill the book. There are over forty pages of footnotes. Of special interest are Sorokin's findings on "conversions" and monastic psychoanalysis, counseling, and therapy. His conviction that men must embrace the policies of universal solidarity is sincere, and wanting in a world filled with policies of individual and tribal selfishness.

With good reason, Sorokin is disturbed by that one characteristic that can sum up the problem of the age, rather, of all ages—disorder. What is missing in any picture of desolation is order, and he sees

desolation in the world of man and in the world of men: microcosmic and macrocosmic disorder. We welcome, therefore, the earnest efforts of Dr. Sorokin. He is consciously trying to effect that peace which Augustine has defined as the tranquillity of order.

Egoism, the worst of disorders, breaks upon tranquillity. Sorokin realizes this, but he fails to answer his own question, How make men unselfish? *The Ways and Power of Love* is his attempt "to find out the efficient ways of making persons more creative and altruistic." It fails in the task because its author has made the fatal mistake of wanting men to be altruistic—period. He wants charity, he is trying to warm a frigid world with it, but why? For peace and harmony. But why are peace and harmony necessary for a man? The answer lies in the nature of man. Sorokin has not discovered his true nature. He considers man his own end. This conclusion contains serious theological, psychological, and ethical errors.

In our somewhat labored simplification of Sorokin's man, we can safely say that man's energies are divided into four forms. "Figuratively speaking, man appears to be a sort of four-story building." (1) The *unconscious* contains the reflexive and instinctive drives and tensions necessary for animal life, growth, and survival: breathing, drinking, rest after fatigue, etc. (2) The *bioconscious* contains an awareness of these unconscious drives and strives to alleviate the tensions. "I am hungry, thirsty," etc. (3) The *socioconscious* contains those energies that are derived from and generated by the conscious interaction of people in their collective living and learning. It adopts to some extent the culture of each group to which it belongs, the customs and morals of family, clubs, and church. (4) The *supraconscious,* the fourth and highest level of man's energies, is the "fountainhead of the greatest achievements and discoveries in all fields of human creativity: science, religion, technology, ethics, law, the fine arts, economics, and politics" (p. 98). Without its operation only mediocre achievements are possible. Its intuitional operation, however, "delivers to us the unmediated, adequate knowledge or experience of the intuited phenomenon or noumenon instead of the mediated, inadequate, and always uncertain cognition or idea derived through the sense organs and logical reasoning" (p. 99). The person and object become one. The ego entirely disappears. The supraconscious "transcends ego entirely and unconditionally." Men become altruists.

Recent explorations into the ontology of intuition have been caused by the accumulating experimental evidence culled from the lives of men. Sorokin has gathered fascinating data that reveal intuitional phenomena in the fields of mathematics, technological inventiveness,

fine arts, philosophy, and social sciences. The facts present problems to philosophers. Rather than give an explanation for them, as Maritain has attempted, Sorokin merely states that the intuitional flashes are operations of a supraconscious.

In fact, his supraconscious explains too much. According to Sorokin, its operation is what Tao called "eternal reason"; Plato, "divine madness"; the Quakers, "inner light"; Emerson, "the over-soul"; and Christians, "the grace of God." The supraconscious itself has received varied titles. Some of them: an abstract metaphysical title, as "Ever-Lasting Fire"; a psychological term, as "genius," "social instinct"; a personified title, "God."

In other words, with an extreme idealism, Dr. Sorokin considers God a title that some mortals have given the highest form of their own mental structure. He is not transcendent but immanent, not the Absolute but a determinate power in the all-mighty human being. The distortions are obvious. Prayer becomes "a most sincere communion of the individual with his highest self, or soul, or God, or with the Supreme Cosmic Power" (p. 334). Moses created the Ten Commandments after long hours of supraconscious meditation on a mountain (p. 350). Jesus is listed with Mozart, Buddha, Michelangelo, and others, men who have "immersed themselves into the supraconscious" (*ibid.*). The Transfiguration is the "radiation of love and light by a face of a true genius of altruism," noticeable in a milder form on the face of many a kind and unselfish person (p. 523).

Space prohibits lengthy refutation. A stream of pragmatism that once trickled through philosophical journals has grown into a roaring river that waters the landscape of the common mind. Pragmatism has even filtered through religion. Indeed, it has become a religion. The concept of God depends upon what man wishes to believe about Him. Each man judges for himself the reality of God by the *value* God has for him. Sorokin goes further. He denies the external reality of God, and says that each man can judge the reality of his highest faculty for its personal value—God, a Cosmic Power, Sophia, Divine Nothing, etc. More, the very value of this supraconscious faculty resides not in itself but in its capacity to promote altruism. This error, as is the error of pragmatism itself, is rooted in that post-Kantian heresy of the intellect: reality must conform to man's mind, not man's mind to reality. Private judgment is contemplated, recognized, and consulted as the arbiter of the real.

Sorokin yearns for order. Perfect order results when "without strenuous effort or rough means the supraconscious easily controls the individual's conscious egos and especially the unconscious energies and

activities. The control is so perfect that the conscious and unconscious forces spontaneously follow the suggestions of the supraconscious. As a result, all four levels and energies of the human personality are in full, mutual harmony" (p. 115). This order with the wrong end is the tragedy of Sorokin's work. The ultimate determines proper order, and Sorokin's ultimate for man is man. Man is not ordered for something or Someone higher than himself—a serious misinterpretation of his own experiences and those of others. Although he has seized the truth that man needs to transcend himself, he prejudices it by wishing the act of transcendence to remain immanent. A contradiction. Man is a unit, a person, an ego. It is impossible for him to transcend himself, dissolve his ego, by merging his lower energies into his highest faculty, presupposed in the first place. The supraconscious may be the fourth and highest story of a building, but it is still part of the building.

"Why man?" "Why the supraconscious, if there be a supraconscious?" What scholastics label the first intuited principles of the practical reason—do good and avoid evil, Sorokin calls the intuitions of the supraconscious (p. 110). Perhaps either is sufficient to explain moral judgments, but neither can explain itself. The source is without. It is the tradition of common sense: since nothing can come from nothing, there must be some Being to account for the participated being which is common to all things. Nothing *in terra* has the plenitude of being, certainly not man and his supraconscious.

Working with such erroneous principles, Sorokin, we feel, has weakened the foundations of a promising work. He has given so much in historical analysis, so much in scientific studies of historical altruists, but so little in guiding principles for universal altruism.

As Christians we are to stake our entire personality on behalf of a brother among the ruins of sin and want. We do not sacrifice our lives for man because we regard him as the ultimate, highest value in reality. If each man is his own end, if there be no transcendent God—the Measure of all love, then no motive will urge us to give homage to an *alter;* we will regard him as a means to our own selfish ends, perhaps our equal, never our superior. No, the motive for our supreme love is not in man but in God: loving Him in Himself and His image in our neighbor. In the words of Father D'Arcy, "God is the only bridge between *ego* and *alter.*"

Christ gives the reason and the end of that order Sorokin wants. "Thou shalt love the Lord thy God with thy whole heart, with thy whole mind, with thy whole soul, and with all thy strength." We love God without measure. We strain to Him with all our will. Our intellect is subjected to His truth. Our appetites operate according to His will.